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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

A wealthy Londoner, at an expense of \$10,000, has constructed "a color organ," the keys of which on being depressed not only evoke music, but also throw upon a screen the color corresponding with the note vibration, according to the undulatory theory of light. The effect in rapid playing was brilliant in the extreme, but very fatiguing to the eyes.

New York city pays \$6,500,000 yearly to be amused, and \$5,500,000 to be persuaded to right living by her 500 pulpits. These figures were obtained by the New York Times after careful inquiry. It would be more creditable, to say the least, if the \$1,000,000 difference were on the side of the church instead of being on the side of the theatre.

Chicago school-teachers are to provide for themselves pensions — forfeiting the same if they leave the profession — by a yearly contribution to a pension fund. The requirement has been legalized. The plan may yield satisfaction as a provision for the future, and have a tendency to retain in the ranks those who enter, but the compulsory feature is not a pleasing one.

The children of Philadelphia will have occasion to remember gratefully and perpetually Mrs. Sarah A. Smith, who has bequeathed her entire estate, amounting to \$300,000, to the maintenance of their Playground in Fairmount Park, to which her husband, the late Richard Smith, had already given \$50,000. Who can measure the pleasure and health that will flow from the gifts of this worthy pair?

Friday, June 14, will be celebrated by the Philadelphia schools as "Flag Day," it being the 118th anniversary of the adoption of the Stars and Stripes as our national emblem. On that day Betsy Ross, who designed the flag, will be especially remembered. Gov. Brown, of Maryland, issues an appeal to all school children the country over to contribute on that day to the fund for the erection of a statue to the memory of Francis Scott Key, who wrote the famous song, the "Star Spangled Banner." This appeal is timely and worthy of attention.

The "Mazamas" (or "mountain goats") is the name of an organization of mountain-climbers in the West composed of men and women who have scaled the summit of Mount Hood, or performed some equivalent feat. This enterprising club proposes to distribute its members along the loftiest mountain peaks, at convenient distances apart, from Vancouver or Victoria on the north to the Mexican border on the south, each party equipped with a heliograph and camera, and, on some day of the present week, flash sunlight messages from Canada to the Gulf. The Signal Service has received orders to aid these amateur operators in every way possible.

Two new canals are to be formally opened this month, one on the 13th, the other on the 17th. The first is Canadian — the Sault Ste. Marie — which gives a channel of 20 feet depth of water from Lake Superior to Lake Huron. It has a big lock, 900 feet long by 60 wide. Canadian officials of both parties will join in the celebration. The second is the Harlem Ship Canal, which joins the waters of the Hudson River with those of Long Island Sound. The U. S. S. "Cincin-

nati" will be stationed at Spuyten Devil at the Hudson River entrance, and the "Ra-leigh" at the eastern entrance, and will fire salutes as the procession of 130 or more floats representing various industries passes through. There will also be a land parade.

With Richard Olney in charge of the State department, apprehension of complications with Spain for violation of neutrality laws in respect to Cuba will cease; the foreign policy of the government will lack neither vigor nor discretion. And with Judge Judson Harmon, of Ohio, as attorney general, there will be no lack of sound legal talent in that highly important office. The President has made two admirable appointments.

The Bedouins of Jeddah, Arabia, have revolted against the sanitary precautions enforced at that place to prevent the dissemination of cholera by the Mecca pilgrims. They are indignant at European interference with what they regard their religious customs, and have burned the hospital, murdered the British vice-consul, and wounded the British consul, the Russian consul, and the secretary of the French consul. Three British war-ships and a French cruiser have been despatched to that port, and the fanatical Arabs will be promptly brought to terms.

It will emphasize the warning against the worry and hurry of present modes of living to learn that paresis, that most terrible and incurable form of brain disease with mental symptoms — "a break-down of the great centre of mind and motion in the brain" — is increasing. The asylums of Scotland received 150 new cases last year; those of England, 1,400; those of Ireland, 52; that at Ogdensburg, in New York, 31 (out of 650 admissions). "It is a disease of cities, of restless lives, of active brains in their prime, sometimes of dissipation and debauchery, of life at high pressure commonly."

The "Republic of Formosa" was short-lived. It was born in an ebullition of resentment against the cession of the island to Japan. Its brief existence of ten days or more was marked by disorder, and when "President" Tang Ching found it convenient to abandon the struggle and the country, he escaped detention only by aid of the guns of a German war-ship. Admiral Kabayama met with resistance in landing at Lotel on the 29th ult., but his progress since has been victorious. The 3,000,000 Chinese and unconquered aborigines now occupying Formosa will some day be grateful for the fortune of war that brought the island under Japanese rule.

Several "reforms" are insisted upon by the joint commission of the powers which has been investigating the Armenian atrocities — such as regularly-appointed tax-collectors instead of soldiers; the organization of courts of justice; the abolition of torture; the gendarmerie to be recruited from Christians as well as Mohammedans; the practical disarmament of the Kurds; the appointment of both Mohammedan and Christian governors; and a High Commissioner with a special commission to have their headquarters at Constantinople and see that these reforms are carried out. The Sultan refuses to comply, but the powers — England, at least — can no longer evade the responsibility imposed by the Treaty of Berlin. A naval demonstration will convince the Porte that the powers mean what they demand.

Born in Ceylon in 1822, and graduating from the University of the City of New York in 1840 and from Union Theological Seminary in 1843, Henry Martyn Scudder spent twenty years in valuable missionary, medical and literary work in India, six years as Presbyterian pastor in San Francisco, ten years as Congregational pastor in Brooklyn, five years in charge of the Plymouth Congregational Church in Chicago, from which he resigned to take up missionary work again in Japan.

Since the affliction resulting from the death of his son who committed suicide in a Chicago jail two years ago under charge of murdering his mother-in-law, Dr. Scudder has lived in Winchester of this State, where he died last week, having made the world much richer by his life.

Two munificent gifts were made to the University of Pennsylvania last week — one a bequest of \$600,000 by the will of the late E. A. W. Hunter for the establishment of a new department of Clinical Surgery; the other a donation of an equal amount by Provost C. C. Harrison, in honor of his father, the late George Leib Harrison, LL. D., and to be devoted "to the encouragement of liberal studies and the advancement of knowledge." These gifts will probably remind rich Philadelphians that "Old Penn" still lacks a physical laboratory, a library fund, a chapel, a gymnasium, a Law School building, not to mention other things. The one million of the past week ought to be quadrupled, to bring this old institution abreast of those of other States.

Over ten millions of people were added to the various working ranks in this country in the twenty years between 1870 and 1890, according to the Census report published last week; and in this increase the percentage of women surpassed that of men by nearly 40. There were in 1890 nearly four millions of women employed in gainful occupations, or over one-fourth of the whole army of working-people. In the various professions (architects, authors, chemists, journalists, clergymen, teachers, musicians, etc.) the number of females employed increased from 97,257 in 1870 to 311,692 in 1890, while the increase of feminine bookkeepers, clerks, saleswomen, and stenographers during the same period was over 160,000. Business privilege ought to carry with it civic rights.

The provisions of the new tuberculosis law in this State permit the use of the tuberculin diagnostic test on all cattle brought to the Brighton and Watertown markets. It cannot be applied to cattle owned in this commonwealth except by written request of the owner, or in cases where a competent veterinarian, after physical examination, pronounces an animal "suspected." In case of an animal condemned and killed under this law, the State is to pay the owner "the full value thereof at the time of condemnation, not exceeding \$60," provided that the animal has been "owned within the State six months continuously prior to being killed." The State, however, is not to pay for meat discovered to be tuberculous in the slaughterhouses. The appropriation for the carrying-out of the law is \$150,000.

The New York "Sun" publishes "a complete map of Populism" in the twenty-eight different States in which it flourishes as a distinct organization, giving the Populist vote in each, and the percentage of that vote to the total number of voters in the State. It throws out States in which this "wild-eyed and feather-headed party" has combined with either one of the old parties. It appears from this "map" that Populists are strong in Colorado, Kansas, South Dakota, Washington, Montana and Minnesota, where they control from 30 to 43 per cent. of the vote. In Oregon, North Dakota and California their percentage is also high. Their strength diminishes as we come East. In the New England States it ranges from 1 to 5 per cent. New York claims the honor of footing the list with only .37 percentage.

The Ecuadorian revolutionists have captured Guayaquil, and claim to be masters of eleven provinces. General Eloy Alfara, an exiled journalist who has been living in Nicaragua, has been proclaimed "supreme chief." It looks as though his forces would soon conquer the four remaining provinces and establish themselves in Quito, the capital.

Then Don Luis Caldero, the present President, will take his turn in exile. Says the *Philadelphia Record*: "The troubles in Ecuador are due to the fact that there are not public offices enough at the disposal of the government to satisfy the demands of all the young hidalgoes of the country who wish to be supported at the public expense. Revolutionary armies can be recruited without difficulty by a general jail delivery and the impressment of any number of the Indian population that may be required; and discontent over the latest division of the 'spoils' constitutes an ever-available cause for revolution."

The French force in Madagascar has been so seriously depleted by climatic disease that Gen. Duchesne has sent to the home authorities an urgent request for fresh troops. When the French carried on their last war against the Malagasy in 1885, the percentage of those disabled by disease reached above 90. At Tamatave, in March last, there were on some days only 75 available French soldiers out of three infantry companies. The expedition is operating on the western side of the island, where the disease is less virulent than on the eastern. If it succeeds in reaching the high plateau in the interior where the capital is situated, the Hovas will be forced to submit.

The improved Maxim quick-firing gun surprised the army ordnance officers at Sandy Hook last week. Its weight has been reduced to 25 pounds. Carried on the back of a soldier, it can be unsling, set up, loaded and made ready for firing in less than a minute; and when the order to fire is given, over 600 rounds of .303 calibre cartridges can be discharged in sixty seconds! Nothing living could have stood the storm of bullets poured forth from the muzzle of this murderous weapon, in the trial referred to. In accuracy, in reliability, in effectiveness, this improved automatic arm is simply appalling. It has already been adopted by European governments, and this first official test held here has convinced experts that there is no machine gun in existence that is superior to the Maxim.

It has been published at last — the full text of the Shimonoseki treaty. The indemnity to be paid by China is fixed at 200,000,000 Ka-Ping taels; this has probably been increased since Japan deferred to the wishes of Russia and retroceded the Liao Tung peninsula; but the original sum is to be paid however, and in eight installments, Japan to retain Weihaiwei until one-half is actually received, and the remainder secured by a mortgage on Chinese customs. But the provision which most astonishes Western nations is the opening of the Yangtze Kiang, China's great central river, for a thousand miles to commerce, and the willingness of Japan to share with the rest of the world the invaluable commercial privileges thus gained. Such unselfishness stands out in noble contrast with the meddlesome rapacity exhibited by certain European governments while peace terms were being arranged.

Electrical and mechanical arrangements have displaced boys in the distribution of books in the new Public Library building of this city. The five acres of book-shelves are arranged in six "stacks" or stories. The delivery room is on the second floor front, between the fifth and sixth "stacks." All the arrangements focus here. From this point a pneumatic tube system conveys cards, tickets and other messages to every part of the building. The attendant on a certain floor receiving notice that a certain book or books are wanted, places it or them in a railway car with a cable attachment, pushes it off the side switch to the main line on that floor from which it runs at a rate of 500 feet a minute to a special elevator, which drops automatically to the delivery room, waits till the car rolls back and then delivers it on a return track to the switch from which it started. The elevators are run by a ten-horse motor in the basement.

BACCALAUREATE SERMON AT LABELL SEMINARY.

Rev. E. E. Hess, D. D.
Editor *Christian Advocate*, Nashville.

TEXT: "For I have given you an example, that ye should do as I have done to you."—John 13: 15.

THE fact that the four Gospels supplement one another in a most remarkable way, both as sources of history and as standards of doctrine, has become one of the commonplaces of the pulpit. To collect and exhibit a number of cases in which this fact is apparent would be an easy task. A single case will be sufficient for our present purposes. St. Luke tells us that even the sanctities of the Last Supper were disturbed by an unseemly strife among the disciples as to which of them should be accounted greatest, and that Jesus rebuked the coarse and vulgar ambition which they thus displayed by saying to them: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve." Put into a somewhat more modern form of speech, this means: In the kingdoms of this world he is the greatest man who succeeds in reducing the largest number of other men to his own uses. Alexander, Caesar, Napoleon, are the conspicuous examples. But in the kingdom of God he is the greatest who lays himself out most unselfishly and effectively to promote the real welfare of his fellow creatures. To this category belong such characters as Paul of Tarsus, Francis of Assisi, and John Wesley.

So far we are dependent on St. Luke. At this point St. John takes up the narrative. Without direct mention of the trivial dispute among the disciples, and yet with manifest indirect reference to it, he tells us that Jesus was not content to stop with the oral rebuke that He had administered, but also added an impressive object-lesson in self-forgetful humility. Does not a mist come over our eyes as we read how the Master arose from the table at which He was reclining, laid aside the long outer robe that would have interfered with the freedom of His movements, girded Himself with a linen towel, poured water into a basin, and began to wash the disciples' feet? After He had overcome the scruples of Simon Peter, and had finished His lowly task, He resumed His garments, took once more His place at the table, and said: "Know ye what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am." (Even in the midst of His profoundest condescension He did not abate by so much as one jot or tittle the loftiness of His personal pretensions.) "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you."

Many men are born literalists, prone to forget that the words of Jesus are "april and life," and inclined, accordingly, to interpret them in a narrow, mechanical fashion. There have always been individual believers and Christian sects to insist upon the necessity of an exact compliance with the terms of the commandment here set forth, and to maintain that the actual washing of feet is entitled to be considered a permanent ordinance in the Christian Church. This is the view of a great many of the Primitive Baptists, white and black, in the Southern States. It is also the view of the Tunkers or German Baptists—an excellent people who set much store by trine immersion—with whom I was well acquainted during my boyhood days in East Tennessee. If you are inclined to smile at these simple folk, please to bear in mind that the Pope of Rome and many other civil and ecclesiastical dignitaries of Eastern and Western Christendom were long accustomed on Maundy Thursday of each year to wash the feet of a number of the poorest beggars that could be found in their several neighborhoods, and that the custom is still observed more or less in the Greek and Latin churches.

Let us have done with such abject nonsense. The whole significance of our Lord's action in washing the disciples' feet, lay in the fact that He performed a real and valuable service—a service recognized as such by the social usages of those days. At a time when men wore only thin sandals bound across their feet by leather thongs, nothing could have been more grateful to them upon entering a house at the close of a long journey than a basin of cool water and a coarse towel. If the host, in addition to supplying them these means of ablution, also condescended to take the place of a servant and to bathe their feet with his own hands, he thus gave a final and most convincing token of his good-will toward them.

But when the reason for a custom goes, the custom itself should go. The altered conditions of our modern Western life have obviously taken away the propriety of many Biblical usages, among which is the one that we are now considering. Any effort to keep it alive, either as a social ceremony or as an ecclesiastical rite, is simply a piece of "voluntary humility and will worship," originating in no sound motive and issuing in no good result. All such fantastic demonstrations of piety are out of place in the open daylight of the nineteenth century.

The meaning of the Lord's language is this: that, even as He "came not to be ministered unto, but to minister, and to give His life a ransom for many," so His followers should look for the end of their existence, not in seeking their own preferment, but rather in practicing a sys-

tematic and brotherly beneficence. To quote and apply other words from His lips: "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and for the servant that he be as his Lord." St. Paul catches and repeats the exact spirit of the thought in that imperial passage which opens the second chapter of his letter to the Philippians: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on



Rev. E. E. Hess, D. D.

his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross."

According to a process which the heart thoroughly understands, but the intellect cannot quite formulate, the lives of the disciples of Jesus are drawn forward by His life along the lines of its own movement. Under this mystical control the disciples pass, according to their measure, through all the experiences into which the incarnate Son of Man entered. They live with Him; they suffer with Him; they die with Him; they rise with Him. It is their high privilege and their duty to "know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable to His death." Is it strange, then, that they should be required to follow Him in the path of

A Rational and Sympathetic Devotion to Mankind?

Is it strange that they should be expected to put away from them, as utterly alien to the spirit of

houses, and then for a pretence made long prayers? The "other-worldliness" that marks the teaching of Jesus is of such a nature as serves best to make us keenly sensitive to the homely daily duties of this world. Over the forefront of the Gospel is written this searching question: "If any man love not his brother whom he hath seen, how can he love God whom he hath not seen?" The motto of every true disciple is, "I serve."

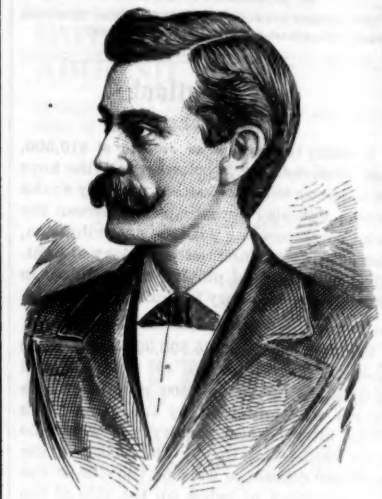
On a superficial view it may seem that this high doctrine, if reduced to practice, would require us to abdicate the control of our own conduct, and bring us into subjection to all the rational and irrational demands of our fellow-men. But a deeper study leads to a different conclusion. It is true that if we are fully determined to follow the inspiring example of Jesus Christ, we must make up our minds to abandon all plans that look exclusively to our personal aggrandizement and to keep constantly in sight the fact that others have legitimate claims upon us. Asserting this, however, does not in the least imply that we are under obligation to allow our actions to be determined by any alien dictation. To be Christians, in the best sense, we must be thoroughly altruistic; but at the same time we must use our own judgment as to the precise manner in which our altruistic temper shall display itself. Under no circumstances can it be the proper thing that we should suffer any mere creature to usurp authority over our own enlightened consciences. To put ourselves at the beck and call of every person that chooses to use us, would be to surrender our moral sovereignty, and to become mere puppets and playthings, without the reality or even the possibility of character. More than that, it would be to make ourselves sources and centres of evil to the full measure of our capacity. Men and women often ask at our hands that which could not fail to blight and blast their souls. In such cases the best service that we can render them is to stand up stoutly against their requests. Courteous compliance with an improper solicitation is sin; stern refusal is highest virtue. It is not our business to please, but to bless. When pleasing and blessing are one, well and good; but when they are divergent and contradictory, we must always be careful about the latter and indifferent to the former.

The obligation to serve our fellow-men does not originate in anything that they have done or can do for us, but in the fact that we sustain with them a common relation to God through Jesus Christ our Lord—being brothers in one wide human household. Were it otherwise, we should owe nothing except to those who constitute the immediate circle in which we pass the period of our earthly probation. But in reality we are debtors to all men—more directly to our kindred, friends, acquaintances, and fellow countrymen, but in a very important sense to everybody else as well.

St. Paul shall be our teacher here. The feeling which he entertained for the Jews was of the intensest kind. He could say with perfect sincerity: "My heart's desire and prayer to God for Israel is that they might be saved." He could even affirm: "I could wish myself an anathema from Christ for my brethren, my kinsmen according to the flesh." An anathema, under the Mosaic law, was a thing devoted to

you that are at Rome also." A more cosmopolitan man never lived. To him, under God, we owe it that our Christianity, instead of degenerating into a lifeless and narrow Jewish sect, has become a world-wide faith. Breadth, freedom, comprehension, as truly as intensity and fervor, were the notes of his spirit.

As the obligation to serve does not originate in anything that men have done or can do for us, so also it is not canceled, annulled, or set aside by any failure on their part to appreciate our efforts in their behalf. A just realization of our position with reference to our brother-men would enable each one of us to say: "I am willing to spend and be spent for you, though the more abundantly I love you the less I be loved." May I not even add that the expectation of a full return for generous deeds shows a speck of selfishness at the very core of our motive, and transforms our best endeavors into mere commercial ventures out of which we hope to realize a *quid pro quo* for all that we have put in. "If ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to



Principal C. C. Bragdon.

you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

It is due to be said in the same connection that all those who look for a return in kind from their benevolent activities are doomed to bitter disappointment. Only now and then does the world recognize and honor its contemporaneous benefactors. Almost all the best work that is done under the stars passes unnoticed, or is greeted with a sneer. Who does not know that these assertions are true? Was there ever yet a family of children who, in the days of their childhood, put a proper estimate upon the self-denying kindness of their parents? Was there ever a company of students that knew and felt how much they owed to the incessant toil of a modest, conscientious and diligent teacher? Was there ever a country neighborhood that correctly measured its debt to the faithful old physician who for forty years ministered to its physical ailments? Was there ever a congregation of Christian people that recognized how much good it had received at the hands of a devout and heavenly-minded minister? Is not the history of missions a history of martyrdoms? Were not Stevens and Paterson and Hannington even in this generation put to death by the very people to whom they went with the gospel of salvation? Nay, were not the white hands that brought the world its best gifts rent and torn with cruel spikes and nailed in derision to the bitter cross?

However paradoxical it may seem, it is yet, nevertheless, true that in this self-forgetful devotion to the wants and interests of others men are to find—I will not say their greatest happiness, for that is a meagre and poverty-stricken statement—but the very fruition of their being, everything, in fact, that the Scriptures include under the terms "joy" and "blessedness." The life of disinterested love, instead of being abridged of any legitimate satisfaction, is full, pressed down, shaken together, and running over with heavenly delights. On the other hand, no life is so barren and empty as that one which is concentrated upon the pursuit of purely personal ambitions. It never fails to defeat itself and to bring the terrible recoil of wasted energies and disappointed hopes.

Are you ever afflicted with "the blues"? Do you spend a large part of your time in the morbid anatomizing of your own moods? Does it sometimes seem to you that the world is in league against you, and that even your best friends fail to understand you? Be sure that your judgment is at fault. The world is too busy with its own affairs to even take note of your existence, much less to dignify you with a hostile conspiracy; and, as to your friends, they understand your unhealthy egoism quite too well. The real trouble from which you are suffering is a lazy selfishness or a selfish laziness—make your own choice between the phrases. What you need is to get up and bestir yourself; to look out for



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their divine vocation, all "ignoble aims that end in self?" Freely they have received the largess of the Lord's grace; freely they must give it out to the world.

In view of all that has thus been said, it is an amazing thing how anybody can muster the effrontery to allege against the teaching of Jesus that it lays too scant an emphasis upon the earthly and human side of religion. Did He not, while commanding us to love God with all our hearts, also command us to love our neighbors as ourselves? What is the force of the parable of the Good Samaritan? In what way are we to interpret that dramatic sketch of the final judgment in Matthew's gospel, except as meaning that the doom of every man is at last to be determined by his conduct towards his fellow-men? And are not all these things in perfect harmony with the terrific denunciations which He hurled at the heads of those venerable hypocrites, the Pharisees, who devoured widows'

destruction. If it were a lamb or a kid placed upon the altar, it could not be ransomed, but was doomed to die. St. Paul, therefore, is to be understood as expressing his perfect willingness, not to be eternally lost, as the high and dry divines of a certain school used to teach, but to give up his life, if by so doing he could bring his Jewish brethren to accept Christ. This was likewise the spirit of Moses while interceding for the idolatrous people at the base of Sinai: "If thou wilt forgive their sin . . . and if not, blot me, I pray thee, out of thy book which thou hast written." It is most interesting and instructive to note that the same apostle who felt his heart beat faster whenever he looked upon a descendant of Abraham, also had a continental breadth of soul and embraced all men in the sweep of his affections: "I am a debtor both to the Greeks and the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to

somebody that has a real not an imaginary woe; to feed some one that is hungry, to clothe some one that is naked, to visit some one that is sick, to comfort some one that is bereaved and broken-hearted. Such exercises would be to you like a breath of air blown down from the heights of a lofty mountain, multiplying your pulse-beats and putting new energy into your steps. There is no new experience equal to that which comes from bringing relief to a desperate and struggling soul. Try it, and you will find yourself tasting a cup of bliss that the angels of God might covet. This, I suppose, is what our Lord meant when He said: "It is more blessed to give than to receive." Evidently He did not intend to limit the application of the principle to the bestowment of material benefactions, but to extend it so as to make it include every possible form of kindly activity. It is also in point to quote in the same connection that other lofty saying of Jesus, which must always remain a sealed book to self-centred souls: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Let any man in reckless disregard of the fact that his true destination is to be a member of the body of humanity, deliberately determine to push his individual fortunes; let him keep always a keen eye for the main chance, ignoring every opportunity to lend a helping hand to his brother-men; let him stop at nothing that seems to contain the promise and the potency of worldly advancement and fleshly satisfaction—what then? As things go, he may win success, accumulate money, achieve social distinction, or rise to political eminence. But do these paltry things really count? Are they any adequate offset to those higher and better ends that he has despised and cast aside? This man has found his life, and lost it. What he has grasped is nothing. What he has missed is all.

Now let another man by one supreme and masterful act surrender his will to that of Jesus Christ, and thenceforward forego all the pursuits that influence the minds of ordinary mortals; let him, if need be, part company with wealth and accept poverty as his bride; let him give up the claims of cultivated society, and ally himself by closer bonds than those of blood to the woes of the under half of humanity; let him surrender all hope of secular preferment and promotion, and contentedly accept the lot of an unregarded toiler in the common ranks; let him literally squander whatever force he may have, in magnificent disregard for the prudential counsels of timid and hesitant friends; let him do all this, not from the heat of an intemperate fanaticism, but from the constraint of a pure and steadfast love—and what then? He has lost his life, but he has also found it. In the very act of renouncing all sordid and earthly purposes, he has entered into the seventh heaven of holy contentment, and learned the inmost secret of fellowship with God.

A truth always becomes more vivid when it is exemplified and illustrated in concrete instances.

Let us try that method here. A greater contrast could not be imagined than that which existed between the Apostle Paul and the Emperor Nero in the first century of our era. The latter was dominated by a supreme and cankerous selfishness. In vain might the annals of the human race be searched to find the record of another man so fully absorbed in the attainment of his own gratification. All the means and facilities for such gratification were at his disposal. From the most eminent senators down to the meanest slaves, everybody in the empire crouched in humble subjection before his throne. The immense revenues of the provinces were poured into his treasury, and no one dared to raise any question as to the character or the amount of his expenditures. In his own imperial person were embodied and consolidated all offices and all authority. Far beyond the sense in which the epithet is applied to the Czar of Russia, he was an absolute despot. Coming into power at seventeen, he reigned for less than fifteen years, but in that brief period he drained and exhausted every form of fleshly indulgence. "The lust of the flesh, the lust of the eyes, and the pride of life" yielded to him whatever good such things can afford. He left nothing untouched that could either stimulate his wants or respond to their demands when they were once aroused. After the great fire in the city of Rome had cleared him a sufficient space, he reared his "golden palace," and, looking upon its ample proportions, said: "Now at last I am lodged like a man." How the end came to him, you all know. Forced at last to fly before the awakened fury of an outraged people, he found a temporary refuge in a miserable slave hut. There for a brief space he indulged in the mock heroics of a third-rate actor, mimicking the Stoic fortitude that he did not possess, and trembling like the base coward that he was while he talked of suicide as a final resort. In that squalid hovel a friendly slave finally did him the favor to destroy his contemptible life. Does anybody suppose that those seventeen years of orgiastic revels held one single day of unalloyed peace or one single hour of true joy?

At about this same time St. Paul was making his missionary journeys from Antioch to the west. He had no strong missionary society behind him, but carried with him only the fraternal blessing of the feeble church. For the most part he traveled on foot. Such food and raiment as he needed, he won with the labor of his own hands. Oftentimes he suffered from extreme bodily weakness. "A thorn in the flesh, a messenger from Satan," was sent to buffet him. He was persecuted by his enemies, maligned by

false brethren, deserted by his closest friends. His "golden palace" was the loathsome dungeon of the Philippian jail, into which, with his back still bleeding from the flogger's lash, he was cruelly thrust and his feet made fast in the stocks. We should hardly expect him under such circumstances to be in an ecstatic frame of mind; yet as we listen we hear the voice of prayer and the jubilant notes of Hebrew Psalms issuing from his cell. In his closing days we know that he stood on the very mount of vision, and searched the inmost heavens with keen prophetic eye. Old, poor, infirm, he was; but still strong in faith, giving glory to God. The ring of triumph was in his voice whenever he spoke. Behind him there stretched the history of an unbroken consecration; before him there lay the fair prospect of an eternal reward. His last words are a veritable swan's song: "I have fought a good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me a crown, which the Lord, the righteous Judge, will give unto me in that day."

No two men in the eighteenth century were farther apart than Lord Chesterfield and John Wesley. The former is the perfect type of the accomplished man of the world. He had high social position, great wealth, and elaborate cultivation. Yet he organized his whole life upon a theory of consummate egotism, and consistently adhered to the doctrine that this world is a lemon to be squeezed for all the juice that is in it. In his letters to his son he distinctly maintains that a refined, calculating, and agreeable selfishness is the only thing proper for an accomplished gentleman. That other people have rights which are too sacred to be invaded, he throws out of account. Push yourself; carry your own points; secure your own pleasures—this is the very essence and substance of these thoroughly Satanic epistles. I call them Satanic; and so they are, in spite of all their fine literary finish. Baseness is none the less baseness when it clothes itself in purple and fine linen, takes to itself grand and gracious airs, covers its face with the insinuating smile, and woos to its awful purposes by all the charms of engaging manners. That the noble lord should come to a morose and gloomy old age, his hand against every man and every man's hand against him, and should at last "put out to sea" with the waters "moaning on the bar," is only what might have been expected.

John Wesley is our best modern example of thorough-going disinterestedness—the true St. John of the later church. While the flush of young manhood was yet upon him, he began to "look not upon his own things, but upon the things of others;" and without break or pause he pursued this course down to a patriarchal old age. With a wide and copious scholarship that would have made him an ideal university professor, he became the apostle of the common people. With a capacity for affairs that would have enabled him to amass a fortune, he gave away all his earnings except a bare subsistence. For threescore years and more he carried the world on his heart. There was no form of human suffering that he did not seek to alleviate. The grimy collier toiling in the underground chambers where he could hear the sobbing of the outer sea, and the poor negro, driven by a cruel master on a rice or cotton plantation in South Carolina, or festering and rotting in the foul hold of a British or American slave-ship, were both alike the objects of his personal solicitude. Ambition, avarice, the love of applause or of gain—these were all entirely foreign to his mind. Ease, luxury, comfort—he did not care a fig for them. But it is only the sober truth to affirm that as far as real living and the blessedness of it are concerned, John Wesley had a richer experience in an hour than Lord Chesterfield had in fifty years. It was exceedingly fit that when the great evangelist came to die his last testimony should be: "The best of all is, God is with us." His passage through the world was a bright and shining pilgrimage, and his going out of it was an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

One other thought deserves to be made conspicuous in this connection: The unselfish life, sooner or later—if not below the stars, above them—brings promotion. On the evening before His death Jesus said to His disciples: "Ye are they that have continued with me in my temptations. And I appoint unto you a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Whatever else this may have meant, it at any rate gave to the disciples the promise of a life essentially regal in character, and that, too, on the express ground that they had voluntarily and loyally shared the humiliation of their Lord. It is a fixed law in the kingdom of God that "he that humbleth himself shall be exalted." This law operates with full force from Jesus Christ Himself down to His humblest followers.

And though it be true, as I have said, that those who condescend to wash the feet of their fellow-men often fail to receive at once the reward that their nobleness has earned, yet it is also true that, in the long run, the world at large apportions them a due share of honor. That lofty Unitarian, Dr. James Martineau, has given a beautiful expression to this thought: "The historical admirations of men are indeed often drawn to a very different type of character; for Genius and Will have their magnificence as well as Goodness its beauty; but before the eye of a purified reverence, neither the giants of force nor the recluses of a saintly austerity stand on so high a pedestal as the devoted benefactors of mankind. The heroes of

honor are great, but the heroes of service are greater; nor does any appeal speak more home to us than the true story of a life risked, of ambitions dropped, of repose surrendered, of temper molded, of all things serenely endured—perhaps unnoticed and in exile—at some call of sweet or high affection."

The opportunities for service belong

To Every Age and to Every Station in Life.

No time is so poor or so unheroic as to be without them. In this last quarter of the nineteenth century they abound more than ever before. It is grander to be living in the America of today than in the Athens of Pericles, or in the Rome of Caesar Augustus, or in the England of Queen Elizabeth. The ends of the world upon which we are come are not stale and commonplace. Chivalry is not dead, and sainthood is not a mere memory of bygone ages. There are men and women all around us through whose lives there gleam and glow, like lines of light and fire, the power and energy of Christ's self-rendering love. The honest laborer that goes forth to his daily tasks, carrying his cold dinner in his tin pail, is more of a true knight than any mail-clad freebooter that ever rode a foray or set his lance in rest against an enemy; and the sweet and patient mother that carries with unwavering fidelity the incessant burden of her household cares, is more of a saint than any dreamy nun that ever sought refuge from the world in the seclusion of convent walls. The great days are not gone; the great days are here; and the greater days are coming on.

It is possible that each one of you, young ladies, in your own place and after your own measure, may glorify Christ by walking in His footsteps and reproducing His deeds. As a matter of course, I shall not stop here to enter upon a discussion of the particular forms of duty that you shall take up and discharge. Far be it from me to assume the functions of a petty drill-master on this occasion. Fortunately for you the lines of obligation are likely to be distinctly marked out before you by the hand of Providence. You remember that wonderful passage in George Eliot's greatest book, in which Savonarola is made to say to Romola when he finds her fleeing from her unworthy husband: "Go back, my child; God makes our duties for us; we do not make them for ourselves." The age in which we have our existence, the families to which we belong, and nearly all the environments of our earlier and later days, are matters of Divine appointment and wholly beyond our control. But we can easily believe that all these things are so ordered as to call out whatever in us is best and noblest. The drafts that are every day made upon us for thoughtfulness, for forbearance, for sympathy, are drawn by our Heavenly Father. To allow them to go to protest, is to dishonor Him.

It is the height of folly to moan because our surroundings are not different from what they are. Not yonder in the cloudland, where airy castles are built and golden dreams are spun, but here upon the solid earth, in the tame, prosaic round of our daily tasks, we must accomplish our mission and work out our destiny. The faces of parents and children, of brothers and sisters, of friends and acquaintances, are a constant appeal to us for the exercise of our highest wisdom and our tenderest love. To ignore this appeal, in the vain search for some other and more agreeable work, is to fight against God and to convert our stay upon this earth into a meaningless puzzle and a useless parade. To shrink and evade these open and manifest obligations is to be guilty at once of folly and presumption. There can be nothing but misery and sorrow in the effort to substitute any plan of our own forming for the one that Heaven has ordained.

My justification for preaching on the subject that has engaged our attention today, is found in the fact that to women especially is given the glory of service. Made of finer fibre than man, endowed with gentler instincts, with clearer eye, with softer voice, with more delicate hand, she is thereby set apart to holiest ministries. As daughter, as sister, as wife, as mother, she is often called upon to forego even the inmost desires of her heart, to waive the plans that are as dear as her very life, and to become like her Lord a bearer of vicarious burdens.

I am old-fashioned enough to believe that she ought to be exempted from the storm and tem-

pest of the outer world. There may be exceptional cases in which exceptional gifts fit women to enter upon professional and political careers. But the rule, at least, is the other way. I know the story of Mary Somerville, who translated the immortal work of La Place; of Caroline Herschel, who stood by her great brother in his astronomical investigations, and herself became an independent searcher of the skies; of Elizabeth Barrett Browning, "who sang the song of Italy and wrote Aurora Leigh;" of Harriet Martineau, who taught new lessons in political economy to the publicists of mighty England; of George Eliot, poor, passionate, homely George Eliot, who had an intellect of Shakespearian quality, but all the foibles of a distinctly feminine heart; of Amelia B. Edwards, LL.D. and Egyptologist; and of our own Frances Willard, whom, in many respects, I put at the head of the list. But these are hardly the examples for you. Far from the dazzling heights of public life you are likely to find your places in quiet and unnoted homes, and to be all the happier for it. To a good woman the undivided love of a good man is worth more than all the hollow applause of the world. The notion that there is any higher vocation for her than that of being a true wife, is the most pernicious heresy that was ever propagated. But it still remains true that in this free country she is not under compulsion to enter upon this vocation without her previous knowledge or against her personal consent.

John Ruskin's words are appropriate here:—

"The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, for conquest, whatever war is just, whatever conquest necessary. But the woman's power is for rule, not for battle, and her intellect is not for invention or creation, but for sweet ordering, arrangement and decision. She sees the qualities of things, their claims and their places. Her great function is praise; she enters into no contest, but infallibly judges the crown of content. By her office and place she is protected from all danger and temptation. The man in his rough work in the open world must encounter all peril and trial; to him, therefore, the failure, the offence, the inevitable error; often he must be wounded or subdued, often misled, and always hardened. But he guards the woman from all this. Within his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of offence or error. This is the true nature of Home—it is the place of peace; the shelter, not merely from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently minded, unknown, or hostile society of the world is allowed by either husband or wife to cross the threshold, it is not home; it is then only a part of that outer world that you have roofed over and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by the household gods, before whose faces none may come but those that they can receive with love, so far as it is this, and roof and fire are types only of a nobler shade and light—shade as of the rock in the weary land, and light as of the Pharos in the stormy sea—so far it vindicates the name and fulfills the praise of Home. And wherever a true wife comes, this home is always round her. The stars only may be over her head; the glow-worm in the night-cold grass may be the only fire at her foot; but home is yet wherever she is; and for a noble woman it stretches far round her, better than celled with cedar or painted with vermillion, shedding its quiet light for those who else were homeless."

Only a simpleton will raise the question as to which of the sexes is superior or inferior to the other. By their very nature they are incommensurable. But the question of equality or inequality is one thing, and that of easiness or difference is another. Sex is an abiding fact in mind as well as in body. The effort to ignore this fact cannot permanently succeed, but it may work immense mischief while it is going on. Mrs. Browning insists that "the poets are the only truth-tellers God has left in the world," and so we shall go to Tennyson:—

"For woman is not undeveloped man,
But diverse; could we make her as the man,
Sweet love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
For lost the wrestling there that throes the world;
She mental breadth, nor fall in childhood care,
Nor lose the childlike in the larger mind;
Until at last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-armed in all their powers,
Dispending harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the stately Eden back to men;
Then reign the world's great brides, chaste and calm;
Then springs the crowning race of humankind."

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The Conferences.

N. E. Southern Conference.

New Bedford District.

Eastham.—Rev. William Kirkby and family were very cordially received by their new people, but they commenced the year's work under a weight of grief and anxiety such as all parents can appreciate. Their oldest son, Albert, who had been at work in Malden for upwards of two years, was taken ill with empyema, and on Feb. 17 was removed to Malden Hospital, where a surgical operation was performed. He lay for weeks in a critical condition and accordingly has been a source of constant anxiety to his parents. Their numerous friends, many of whom extended sympathy, will join with Mr. and Mrs. Kirkby in the feeling of grateful thanksgiving to the Heavenly Father that after thirteen weeks of patient suffering Albert is now convalescent. He has been removed to the residence of the senior partner in the firm by whom he was employed and expects shortly to be at his own home for full restoration to health.

South Yarmouth.—At the neighborhood convention recently held in the Baptist church, Hyannis, Rev. E. W. Eldridge, the pastor here, was assigned a part on the program. Mr. Eldridge is a recent transfer from the New Hampshire Conference.

Fall River.—The mill corporations have had a profitable quarter and have declared an average dividend of 1.75 per cent. The new mill which is in process of construction has placed an order with the Mason Machine Works, Taunton, for the largest amount of machinery ever comprised in one order. It will keep hundreds of men employed several months. Hard times have gone.

Bourne.—Rev. N. C. Alger and wife are enjoying a fine new horse and buggy—something they much needed in such a large parish. Mr. Alger's Memorial sermon is referred to in very complimentary terms.

Cataumet.—The new church edifice is very attractive to summer people, who are already beginning to arrive. The new vestry is found to be a great convenience. The ice cream and strawberry festival recently held there proved quite successful. Rev. E. B. Gurney is pastor.

Sandwich.—The Memorial Day orator here was a woman—Mrs. Emma B. Lord, of Salem—and her address was thoroughly enjoyed. Many pronounced it the best ever given here. The Independent, published by H. L. Chipman, the well-known young Methodist, is alert to all that happens locally or in surrounding towns. Rev. C. N. Hinkley's Memorial sermon was on Prov. 14:34: "Righteousness exalteth a nation," and was very satisfactory.

Provincetown, Centre Church.—Rev. W. P. Buck's Memorial sermon was happily received, it being both interesting and instructive. The church was very handsomely decorated. The Junior League, of which Mrs. Buck is superintendent, is divided into two departments and the younger members are instructed by Miss Annie Hatch, who uses the kindergarten methods. The flower committee send flowers each week to the Deaconess Home in Boston. The Literary committee are arranging to distribute bundles of literature to sailors visiting this harbor.

Wellfleet.—The Barnstable County convention of the W. C. T. U. was held here May 28 and 29. Mrs. Alice A. H. Young, of Provincetown, presided. It was largely attended and successful.

Nantucket.—The great anniversary celebration of this town begins June 22 with the bicentennial of the incorporation of the County of Nantucket; then comes the anniversary of the change of the town's name from Sherburne to Nantucket. President Cleveland is expected to be present. The preparations include a bonfire, a clam-bake, a sheep-shearing festival, and oratory from noted persons, including governors, etc.

Plymouth.—The Old Colony Memorial gives Rev. J. H. Newland's Memorial Day address in full. It was a thoughtful production and worthy a full report. The strawberry festival given here June 8 by the Ladies' Aid Society was made specially interesting by the ladies relating their "dollar" experiences. The proceeds go to the church carpet fund.

Falmouth.—Rev. C. S. Thurber, the pastor, participated in the Memorial Day exercises here.

Taunton, Tremont St. Church.—Rev. S. T. Patterson, since coming to Oakland, has been prostrated with rheumatism, his old enemy. By recent reports his convalescence has fairly set in, and his speedy return to pulpit and parish duties seems assured. His people hope to see him fully restored and to enjoy again his able services.

Taunton, Central Church.—The thirty children of the Junior League who took part in the "Mother Goose" entertainment had a happy time and so did the audience. The proceeds were good.

Taunton, Grace Church.—The Taunton ministers of all denominations met in this church, Monday, June 3, to discuss the "Municipal Authority in its Relation to Crime." It was a lively meeting and some pronounced opinions as to the present condition of the city and the carelessness of its officials were expressed.

Rev. E. F. Clark recently brought from his private stream on Martha's Vineyard a trout that weighed about three pounds. A store that sells fishing tackle had it on exhibition, but they haven't any of the secret of his success on sale. Mr. Clark gives that away.

Mrs. T. J. Everett, wife of our presiding elder and president of the Conference Woman's Home Missionary Society, gave a very interesting and instructive address before this auxiliary, Sunday evening, June 2. The lecture confined her remarks to three classes of heathen in our own land—the Chinese on our western coast, the Alaskans, and the American Indians. In regard to each she presented new and interesting facts and figures. Mrs. Montgomery, the president of the local auxiliary, who presided, followed with a short description of the history and work of the local society. The Grace Church quartet sang some fine selections. A collection was taken for the benefit of the society.

Cottage City.—The Martha's Vineyard Camping Association held the annual meeting May 29 and 30. All the twenty-two directors were present except Rev. F. P. Parkin, of Philadelphia, and Mr. Jacob Burt, of Taunton. Mr. Cyrus Washburn, of Wilesey Heights, Mr. Caleb Ellis, of New Bedford, and Rev. J. W. Willett, of Taunton, though not in strong health, were present. The first two are over eighty years old. Mr. Ellis is blind. But their

affection for and interest in the Association remain as strong as of yore. The Association places a first-class cottage at the disposal of Bishop Foster, and it is understood that he will reside in Cottage City during the summer as the guest of the Association. Dr. S. F. Upham was present and aided very much by his wise counsel. A change was made in the board of directors. Mr. A. G. Wesley tendered a written statement in reference to his misfortune and offered his resignation, which was accepted. Much sympathy was expressed for Mr. Wesley. Mr. E. G. Eldridge was elected in his place. Repairs and improvements have been made. One-third of the iron roof of the tabernacle has been replaced. There are twelve less cottages within the Association grounds—seven having been removed to other sites and five having been destroyed by incendiary fires. The Wesley house has been rebuilt and is almost ready for service. Dr. M. J. Talbot is to assist Dr. W. V. Morrison, the agent, at any time the latter desires such assistance. This action of the Association makes it possible for Dr. Morrison to be released occasionally from his arduous duties. The usual sub-committees were appointed and they discussed tentatively their plans. A final report will come later.

Rev. J. W. Willett, of Taunton, had an ill turn just before leaving for home, but is now improving. This honored servant of the church is spending his retirement from active ministerial life in great peace.

Vineyard Haven.—The sub-district Epworth League convention, held here the latter part of May, proved to be a royal good time to all. Rev. S. F. Johnson, the pastor, made his guests feel at home, and all the exercises were helpful and inspiring.

Edgartown.—The Epworth Record, published by the League of this church, is an interesting and sprightly little paper, displaying considerable literary ability in the various articles contributed by members. The editorial staff consists of six ladies. The business department is managed by two gentlemen. A verbatim report of a mock trial held in the vestry recently shows that the League unbends once in a while and has a good time. Rev. C. T. Hatch, the pastor, has an article in the June 4 number on "The Stars—A Fable," which teaches a sound moral lesson. Miss Caroline L. Schofield is editor-in-chief.

Providence District.

The following reception of members and baptisms occurred at the June communion: **Cranston St.**—Six on probation and five by letter. **St. Paul's.**—Three on probation. **St. Paul's.**—One in full connection. **Chestnut St.**—Five in full and three on probation. **Hope.**—Nine in full and two baptized. **Centerville.**—Three in full and five by letter. **Attleboro.**—Four on probation, one by letter, and three baptized. **Thomson Church, Pawtucket.**—Two on probation, two baptized, and two received by letter. **Pontiac.**—Two in full and one on probation. **Wickford.**—Three on probation. **Asbury Memorial.**—Four in full and two on probation. **Tabernacle.**—Four in full connection.

Personals.—Rev. J. T. Docking sailed on the "Berlin" for Europe, Wednesday, June 6.

Rev. E. R. Oakley, of Rockland, is taking his vacation at his home in East Providence.

Rev. G. W. Anderson has been helping the secretary of the Connecticut Temperance Union. He preached and lectured in New Haven, Sunday, June 2, and has now assumed the duties of pastor pro tem. at the Tabernacle Church, Providence.

St. Paul's, Providence.—The members and friends of this church carried a May basket to their pastor, Rev. W. S. McIntire, Wednesday evening, May 23. It contained some gift for every member of the family, including willow rocker, a silk umbrella, a purse of money, and a poem of welcome. It was a complete surprise. While the family were examining the contents of the basket, music was heard at the door, and the pastor went out to find his yard full of happy people singing "Blest be the tie that binds." St. Paul's is one of the most prosperous churches in the city, but its growth is seriously retarded by its limited accommodations. A larger church is greatly needed.

Epworth Leagues.—Gilbert Haven Chapter united with the Junior League of East Providence in a grand rally, Sunday, June 2, each member responding to the roll-call with a quotation from Scripture or a word of testimony. This was followed by a deeply interesting and spiritual consecration service conducted by the pastor. The chapter will furnish a room in the new Deaconess Home in Providence. At the last business meeting it was voted to pay \$50 toward the current expenses of the church. The League is very helpful to the pastor.

The fourth anniversary of Stewart Chapter, Hope St., Providence, was celebrated on Wednesday evening, June 5. The vestry was beautifully decorated and music and speeches were enjoyed by a large company. The address of the evening was by Rev. L. G. Horton, of Central Falls, who spoke eloquently on "League Ideals." Remarks were also made by Revs. J. A. L. Rich and J. Oldham and Presidents Phillips of the Haven Church and Northcote of Asbury Memorial. Rev. J. S. Bridgford, the pastor, presided.

Pontiac, Swedish Church.—The foundation for a new church at Pontiac is laid and paid for. The society has for some time worshiped in a hall which is uncomfortably crowded, and a new church is greatly needed. Rev. H. G. Bolvie, the pastor, is actively at work soliciting subscriptions for the new enterprise.

Wickford.—This church, with more than forty probationers—the result of the faithful work of its former pastor, Rev. W. D. Woodward—free from debt, and now having an excellent parsonage also free from debt, is the most popular church in the town, and its present pastor, Rev. E. F. Studley, is much encouraged at the outlook. Rev. J. E. Fischer, a former member of our Conference, is president of the Epworth League and helpful to the pastor.

Brockton and Vicinity.

The Methodist Social Union met in the Central Church, Monday evening, May 27. After the "social hour," adjournment was made to the vestry. Divine blessing was asked by Rev. J. E. Johnson, of Pearl St. Church. Rev. C. M. Meiden led in prayer. The minutes were approved, important changes were made in the constitution, and resolutions were passed upon the death of Mrs. C. B. Grover. The president, Mr. Wm. Lohed, introduced as guests of the Union the recently appointed pastors: Revs. H. W. Brown, of Stoughton, F. W. Coleman, of Holbrook, and O. E. Johnson, of Whitman. The speaker of the evening was Rev. J. W. Hamilton, D. D., secretary of the Freedmen's

Aid and Southern Education Society. His subject was, "The New Era." To say that Dr. Hamilton spoke with his usual power, freedom and helpfulness, is sufficient comment.

North Easton.—There is a spirit of fraternity springing up between the young soldiers of the cross and the veterans of our national army. The League entertained the local Post of the G. A. R. recently. Banquet, entertainment, presentation of League banner, was the order. The "old vets" enjoyed it very much. The pastor, Rev. Robert S. Moore, is busy with every good word and work.

North Stoughton and Randolph.—These two charges occupy two beautiful hills, Tucker and Tower, with plenty of air for the lungs and beauty for the eye, but the spiritual fields are old and hard to work, especially the former. The Tower Hill work is the encouraging feature. It is practically a union chapel, but the people are harmonious and active. The pastor, Rev. Joseph Jackson, of Boston University Theological School, feels that he is in the line of true apostolic succession—President Raymond preached here—and purposes to put in a hard year's work.

Holbrook.—The League recently gave a birthday party. Silk bags accompanied the invitations, with the request to place in them as many pennies as one was years old. The financial gain was \$40. Rev. F. W. Coleman is pastor.

East Braintree.—The Helping Hand Society, composed of the young people of the church and congregation, have put electric lights in the church. The pastor's wife, Mrs. Ambrie Field, is fast regaining her usual health.

South Braintree.—The Sunday-school reports large gains. Several new families have lately taken up their residence here, who are of sterling worth to Methodism. On June 2, a delegation eighteen strong from the Parkin Chapter of the Epworth League, Brockton, assisted the pastor in the Sunday evening service. Two have been received by letter.

Whitman.—Rev. O. E. Johnson preached to the G. A. R., May 26.

East Weymouth.—The pastor preached on "The Good We See in Others," on Unity Sabbath. This is a meeting-going church; the warm Sunday did not deplete the congregation. One was received by letter, 2 on probation, 1 from probation. Rev. W. I. Ward is pastor.

East Weymouth, Porter Church.—The spiritual outlook is bright. The Epworth League is the pastor's right-hand support. The problem of a Junior League is projecting itself upon the church. May it be organized! Rev. C. H. Van Natter supplied the pulpit at the Old South Congregational Church, South Weymouth, June 2, to the delight of the people.

Bryantville.—The church here rejoices in the "best thing out," namely, being out of debt. With this burden lifted, pastor and people look toward the future more hopefully. The Adventists have become especially active in this section of late, but Mr. Flanders expects to find some good in all who preach Christ.

Brockton, Central Church.—Rev. C. M. Melden is busy here and there delivering addresses before the G. A. R., Epworth League, etc. He preached to members of the G. A. R., May 26, at his own church. The auditorium was beautifully decorated, and the sermon was highly appreciated by the regular congregation and the visiting Post.

South Street.—The pastor is in labors abundant, preaching at the Leyden Park Mission every Sunday afternoon. The Sunday-school here is very encouraging. Mr. Hunt rejoices in a helpful, wide-awake church.

Pearl Street.—Rev. J. E. Johnson is on his fourth year in this field. He used his stereopticon to illustrate the sermon before the G. A. R. on the evening of May 26.

Norwich District.

At Mashapaug Rev. O. Glenwood Terry was cordially welcomed by the church, and, if actions are good indications of feelings, he has found a warm place in the hearts of his people. They have rallied around him nobly and new life has been infused into the work. Two classes have been formed. A band of Young People's Crusaders has been reorganized into an Epworth League. A Ladies' Aid Society has been organized by the pastor's wife. The attendance is rapidly increasing. April 14 twelve were present; May 26 there were eighty. The League is a great help in the spiritual work of the church.

At South Manchester Rev. J. S. Wadsworth is giving a series of evening sermons the first Sunday of each month, "Following in the Footsteps of Our Lord." These deal in personal reminiscences of travels in Palestine. May 5, the topic was, "The Land of Our Lord;" June 2, "Bethlehem, the Nativity." These are well attended and deeply interesting.

Rev. J. H. James is in labors abundant and very busy in the work of the Connecticut Tem-

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It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

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All letters and telegrams asking for information, rates and diagrams, promptly and cheerfully answered.

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thusiastically devoted to the cause of the "Law and Order League," which has been such a power for good in this State. The June issue is 5,000 copies. One of the notable articles is by a Yale student on the "Brilliant Record of the Law and Order League." It is well worth careful reading and preserving. Send to Mr. James for a copy. The same issue gives the legislative action on temperance matters. Not much has been secured as was desired by the friends of progressive good government, but something has been accomplished.

New Hampshire Conference.

HEADING CHAUTAQUA.

The Summer School and Chautauqua Assembly on East Epping camp-ground is planned for the present season for August 5 to 24. It promises to be a session of much interest. Mrs. Laura Bates again has charge of the Art department; the work will be from nature mostly. The Sunday-school normal work will be continued as usual. The Music department, in charge of Mr. W. E. Thomas, of Boston, with his orchestra and soloists, will be better than ever before. The principal work to be rendered will be "The Building of the Ship" by Longfellow, never before brought out in full in this country. The wonderful child elocutionist, Edna Corinne Chamberlain, only eight years old, will be present all of Assembly week. Her work is described as "truly marvelous." A new department is the Bazaar, to be held Wednesday afternoon and evening, August 21, in Chautauqua Hall. It will take the form of an English lawn party. A competent committee of ladies has the matter in charge. All the friends of the Heading Chautauqua are earnestly solicited to send contributions of useful and fancy articles for exhibition or sale. It is hoped to make this feature a great success, and aid the Chautauquans in paying up the arrearages of past years. The Assembly opens August 17, and closes the 24th. An excellent lecture program of two a day has been arranged, which is fully up to the platform work of past years. The program for the entire season's work is out. Parties desiring copies can secure them by writing to Rev. J. A. Bowler, 3 Forest Ave., Haverhill, Mass.

Manchester District.

The Methodists of St. Luke's, Derry, gathered their forces the other evening and made an attack on the parsonage. They demanded admission, which was granted, after which they proceeded to "pound" the pastor and his family in the most approved style. Not being able to accomplish all their desires in the parsonage, they conducted their victims to the vestry, where they held them an hour or two. This "pounding" does not interfere with the Lord's work, for nearly a dozen have found "the pearl of great price" since Conference. Rev. H. E. Allen is pastor.

The missionary secretaries have sent out the first draft of their apportionment for missions for the present year. We find that 17 charges are in the first class, where there were only 11 last year. This gain we note with pleasure, but wish every church could reach that rank. By a reference to the table and comparing with last year, it will be seen that 32 charges on the district advanced in their rank by increasing their offering, 11 exactly held their own, and only 10 retrograded. If every pastor, Sunday-school board, and missionary committee would do their full duty, next year's report would show an advance all along the line.

By the way, begin your collections at once, and get most of them out of the way before the holidays. We found a pastor a week ago who reported having taken his Church Extension collection. Put in some before the people get away for their vacations.

Rev. W. T. Boultenhouse has made a good impression at Fitzwilliam. He has entered heartily into the work, and expects to see souls saved. One of his difficulties is to find a suitable house for a parsonage. All are hoping that the right house may soon be secured, for that will put two where now there is only one.

The year opens very encouragingly at Henniker and Hillsboro Centre. Congregations increase each Sabbath. Mr. Judd seems to be the man for the place.

Congregations at Hillsboro Bridge on Sunday morning fill the church, and at night overflow into the vestry. Everything is moving on finely. Rev. T. E. Cramer is doing faithful service.

Rev. C. A. Reed at Peterboro is especially anxious about his church. It sadly needs either repairs or a new house. This one has stood about sixty years and is much decayed. No decision has been reached. This is one of the most courageous societies on the district, and they have an excellent leader in the pastor.

The Manchester District Preachers' Meeting will be held at St. Paul's, Manchester, June 10 and 11. The district stewards will meet on the 11th at 1 p. m. Let pastors notify their stewards, that as many may come as possible. The program will be ready by the time this notice gets into print, and will be sent out to the pastors. Come and let us enjoy a good time together! The meeting will begin Monday night with preaching by Rev. J. H. Vincent; alternate, Rev. T. E. Cramer. Send word to Dr. Hills whether you will attend.

The Manchester City Union of Epworth Leagues held a meeting at St. James' Church, Wednesday evening, May 15, in commemoration of the sixth anniversary. Mr. Frank R. Vose, the president, was in charge. Rev. J. H. Vincent spoke to the Junior League. The chief address was by Dr. Rowley, of Nashua, who spoke on the motto: "Look Up, Lift Up." After a few words by the presiding elder, the audience was invited to the chapel, where refreshments were served and an hour was spent in social conversation. St. James' League entertained their friends in a splendid manner.

Claremont has been handicapped in its work both in church and town business this spring by the coming of a great small-pox scare. More has been made out of it to the injury of business than was necessary. Reports have gone out greatly exaggerated, that would lead one to suppose that half the town was down with the disease. There have been just twenty-three cases and only two deaths. Most of the cases are very light. There has been but one American patient, all the others being French. The reason of the spread of the disease was the failure of the attending physician to report to the board of health according to law. There is a very strong feeling against him; so much so that he fled the town in the night and will probably hang out his next shingle in Montreal. The utmost care has been exercised by the authorities. Dr. E. F. Houghton, of the Methodist Church, is the chairman of the board of health, and is devoting his entire time to the stamping out of the plague. The only American patient was a

member of the Epworth League, who contracted the disease from the abandoned physician while consulting him about another trouble. She was taken to the hospital, and the League of the Claremont church exemplified the work of the Mercy and Help department by loading her down with fruits, flowers, delicacies, letters of sympathy, and reading matter. With the surplus she was able to be an angel of mercy to those not so highly favored, most if not all of whom were Roman Catholics. As a result of this scare, congregations have been reduced about one-third. Nevertheless the work of the year opens well, and all are expecting that this last year of Rev. C. U. Dunning's pastorate will be the best of the five. Some further improvements in parsonage property are in contemplation, which will put the pastor's house in first-class condition. This is one of the very desirable charges of the Conference.

In the death of Mrs. Wallingford, wife of the late Rev. Philander Wallingford, who for many years was a resident of Claremont, the Conference Seminary has come into possession of over \$1,000. There are many among us who should put into their wills something for this school or for some of the great institutions of the Conference or church.

The people of North Charlestown and West Unity are much pleased with the work of the new pastor, Rev. Geo. B. Goodrich. Everything seems favorable for a year of much success.

Revs. Jos. Manuel, of Milford, and H. D. Deetz, of Newport, are among the graduates of the School of Theology of Boston University this month.

Dover District.

The Dover District W. F. M. S. held its annual meeting at Newfields, May 24. More than fifty delegates were present. Reports from auxiliaries show increase in membership and in patronage of missionary periodicals. Miss Cushman, always an inspiration, was present. Dr. Christianity, by her account of life and labors in heathendom, made all the work very real to us. Excellent papers were presented by Miss Fairfield, of Methuen, and Miss Dillingham. A memorial of Mrs. G. W. Norris, prepared by Mrs. D. J. Smith, of Newmarket, was an affectionate tribute to the consecrated life and work of her translated friend. As Mrs. Smith was unable to be present, the paper was read by Miss Hudson. The generous hospitality of the Newfields ladies contributed much to the interest and profit of this excellent meeting.

Moultonville is alive with hopeful expectation that God will make this a year of spiritual profit, and in this its yoke-fellow a dozen miles away—North Wakefield—heartily joins. We hope to see many new-born souls here this year.

Methuen has had an "experience meeting" in which many told by what means they earned an extra dollar for front-yard improvements, including grading and concreting at their church, now all paid for. A Young Men's League is an institution very helpful here. The Sunday-school is hard at work preparing for Children's Day and will give a good account of itself later.

Epping is especially blessed with such a whole-hearted man in its board as J. P. Sanborn. He has recently indulged in a work characteristic of him: Seeing that the parsonage needed a new complexion, and finding a man who needed wages for honest work, Mr. Sanborn set him at the business of painting the house; and this has encouraged Mr. Morris, who has lived about half as long in the world as Mr. Sanborn has, to put a platform in the vestry at his own expense. The shingles and nails have also been contributed for new covering for the parsonage stable, and as soon as the men are at liberty that will be done. The courage and enterprise of this band of Christian brothers (mostly women) is worthy of note.

Although the local press seems ignorant of the fact, Pastor Robins, of Dover, being a member of the board of managers, attended the annual meeting of the N. H. Bible Society in Concord this week. He has also met with Conference visitors at Boston University and with the managers of Winnepeaukee Camp-meeting Association at Weirs, a delegation from which attended the funeral of Horace Gilmore, of Lakeport, who passed away at the ripe age of 83—one of the best known and most faithful workers in Belknap County Methodism, a charter member of the Camp-meeting Association above-named. After services conducted by Pastor William Warren and participated in by Revs. S. C. Keeler, G. W. Norris, W. J. Wilkins and A. C. Coult, he was laid to rest in the Bay Side Cemetery near his late residence.

Our Centralville pastor resumed class-meeting exercises in that field on Memorial Day with an excellent meeting and fourteen in attendance. The lady of this parsonage is rejoicing in her new field and all its accessories, and the people will surely heartily unite with the pastor and his wife in winning yet many more adherents to discipleship. Fully two hundred people called during the pastor's reception evening to welcome them to the work. G. W. N.

Concord District.

The forty-four preachers with appointments in this district have taken issue with ignorance and indifference, error and gloom, and with opposing powers, human and Satanic, for another year's conflict. Under the leadership of our all-conquering King, they hope for many victories, and to aid on the final consummation when His kingdom shall be owned by a redeemed world.

Weirs Camp-meeting.—The date for this meeting to commence is Aug. 19. Rev. A. C. Coult, now residing here, has been appointed to care for the grounds and for the sale of lots. Extra care and expenditures provided for will ensure cleanliness and good sanitary conditions. Early preparations should be made by the people to attend the district camp-meetings, and special prayer be made that they may be seasons of saving power.

Concord, Baker Memorial.—The addition of \$300 to the salary of the pastor, as published in some of the papers, would be gladly noted, as might be expected, in this correspondence. If true, or if put into the form of a prophecy of possible good things to come in the future, it would be approved. But as a record of something already transpired, the statement is not correct. The noble generosity of this church, however, is made evident by what it has done in the past three years under the present efficient pastor, Rev. G. M. Curl. The appreciation of his people was recently shown by a large and cordial reception given to him and his family in the church. At the close he was surprised by useful gifts, among them an oak easy-chair for himself; also one for his wife, and a nice centre table.

Penacook.—The pastor, Rev. S. E. Quimby, has been laid aside by illness for two weeks, and Rev. A. C. Coult has supplied his pulpit for two Sabbaths. It is now hoped that he will soon be able to resume his work on this, to him, new charge.

Chichester.—Rev. C. W. Stevens, appointed to supply this church, having left to supply a charge in another Conference, a suitable supply for this church would be accepted. Salary, \$325 and house.

Laconia, Trinity Church.—The spirit in which the pastor, Rev. W. J. Wilkins, was received, as he entered on the third year of his pastorate in this church, may be inferred from the fact that the quarterly conference voted to increase his salary \$100. Speeches, music, flowers, hand-shaking, etc., are all well and cheer a pastor when received therewith; but interest in the

pastor's comfort, made apparent by putting the parsonage in order, replacing the old stoves and carpets with new ones when needed, prompt payments on the salary and increase thereof when practicable, gives additional cheer and inspiration to a pastor. Many tokens point to a year of increase in spiritual as well as temporal things in this church.

West Thornton and Ellsworth.—Pastor Tisdale, in the first six weeks of the Conference year, visited all the people in his parish, embracing two full townships and part of a third town. The people here have a growing appreciation of his vigorous devotion to them and to the upbuilding of the kingdom of God among them.

Rumney.—The pastor here, Rev. W. B. Locke, has purchased a bicycle for himself and one for his wife, to aid them in their visitations among the people. This would be more practicable in his field, with its level territory, than it would be in Mr. Tisdale's, where his strong Kentucky horse is needed to surmount the long, steep hills. After practice, to them will be applicable some parts of the prophet's description of the cherubim seen by the River Chebar: "They mounted up from the earth. . . . When they went out . . . four wheels . . . were beside them by the gate of the Lord's house . . . and when they went the wheels went . . . and they went forward . . . when they stood these stood . . . and the glory of the God of Israel was over them above." May this last sentence be true, and be manifest to the good pastor at Rumney and his excellent wife!

Whitefield.—Rev. J. M. Durrell supplied the pulpit here for one Sabbath recently. The pastor, Rev. D. C. Babcock, has been absent for three weeks for surgical and medical aid. Earnest prayer is made for him by his people that he may soon return strong for his work.

Zion's Herald.—Every pastor who secures additional subscribers to the HERALD will help on his own work thereby. The offer of the paper for seven months for \$1 affords opportunity for doing this. S. C. K.

Maine Conference.

Portland District.

Saco.—The work is beginning well. On the Sabbath of June 2, 4 were baptized, 2 received on probation and 2 in full. In the evening of the same day five persons started in the Chris-


[Continued on Page 13.]

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At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

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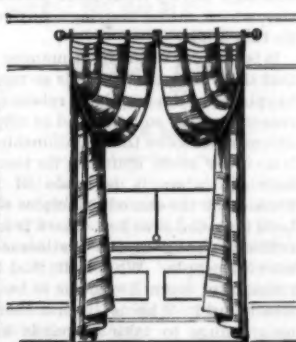
Here is a very artistic window drapery for a country house or an artist's studio. It is distinctly an antique, Oriental effect, the colors being as soft as in an old Flemish tapestry or on a canvas of the sixteenth century. Price, \$4.25.

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Another late arrival is a new Venetian portiere—a very close copy of old tapestry. The design is bold and the colors are in a very low key. Under the new rate of duty we can furnish this at only \$2 a yard.

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The Family.

THE GREAT.

Susie M. Best.

Who are the great?
They who don diadems royal and rare,
They who the laurels of victory wear,
They who intrepidly dark dangers dare, —
Are these the great?

Who are the great?
They who have mounted to fame's monument,
They who have nations' destinies bent,
They who to thund'rings of wisdom give vent, —
Are these the great?

Who are the great?
They who've commanded the praises of men,
They who have wielded the sword and the pen,
They who have conquered ten thousand times ten, —
Are these the great?

Who are the great?
Hearken! the answer comes flitting thro'
The beautiful heaven's illimitable blue, —
"There is only one greatness that God holdeth true,
The good are the great!"

Cincinnati, Ohio.

Thoughts for the Thoughtful.

And as the glow-worm, that, itself unseen,
Glads with the lustre of its tiny lamp
Its little neighborhood of blade and flower,
So grant, O Lord, my love of Thee may shine!

— W. Calvert.

We want not time to serve God, but zeal;
We have not too much business, but too little grace. — Hamilton.

You picture to yourself the beauty of
bravery and steadfastness. And then some
little wretched, disagreeable duty comes
which is your martyrdom, the lamp for your
oil; and, if you do not do it, your oil is
spilled. — Phillips Brooks.

Solitude liberates us, lets us breathe some
finer air. We feel its soft waves as caressing
as a swimmer feels the tides of tropic
seas. But solitude is not a castle to live in:
it is a summer tent. We were born into
contact with our fellows, for and with whom
we are to struggle, to sorrow, to endure,
to love. There we must find the higher
consecration that solitude cannot give.
There is our work, our life task. To the
tent we go to take off our battered armor in
a losing or victorious fight, to rest and re-
new ourselves for another effort. There
can be no permanent laying by of buckler
and shield. The fight is always renewed.
God is the Captain; and such as waste in
ease are not His henchmen, but deserters
and traitors. — Christian Register.

"Nothing to live for?"
Soul, that cannot be.
Though when hearts break, the world seems
emptiness.
But unto thee I bring in thy distress
A message born of love and sympathy,
And may it prove, O soul, the golden key
To all things beautiful and good and bless
Thy life which looks so comfortless.
This is the word:
Some one hath need of thee.
Some one, or who, or where,
I do not know;
Knowest thou not?
Then seek! make no delay,
And thou shalt find
In land of sun or snow
Who waits thee.
Little child, or pilgrim gray;
For since God keeps thee
In His world below,
Some one hath need of thee
Somewhere today.

— Selected.

The Lord never meant that we should
make of our immediate and daily work
prison walls to shut ourselves in, so as to
take no part in the vast interests of human-
ity. Every man stands under an arch of
heaven, infinite in extent, with the constel-
lations of the universe lighting their solemn
fres above him every night, and the un-
wearied sun marching over his head every
day. We all belong to the whole of God's
world, and nothing which concerns it ought
to find us indifferent. When we walk in
the woods, the sweet breath of the ferns
takes us back to past geologic ages; the
fragrance of the firs and pines recalls the
Psalms of David and the hymns of the
Vedas. "Over us soars the eternal sky,
full of light and of Deity." It is not meant
that we should live to ourselves; we are all
called on to live for every truth, every hu-
man interest, every human need, as the
Lord sends them to us or sends us to them.
— James Freeman Clarke.

Some one said of Whittier, "To live near
the heart of Christ was his creed." The
teacher should live near the heart of Christ.
That was where John received his prepara-
tion for his work. He lay on Jesus' bosom,
and the very life of the Master, with all its
sweetness and heavenliness, passed into
John's soul, until even his face shone with
the glow of the divine light. A teacher
who lives near the heart of Christ, and
comes from that sacred place to speak the
words of life, will have power in teaching.

Back of the lessons taught will be the force
of a spiritual energy which will make the
simplest words mighty in their influence.
Then will the teacher's character enforce
the instruction given. Inconsistencies in
conduct on week-days will not neutralize
the work of the Sabbath, for all the life will
be holy and beautiful. To live near the
heart of Christ is to live in the atmosphere
of communion, as in the very presence of
the Master. Those who have attained this
blessed nearness go out into the world
bearing in their hands heaven's gifts.

"When one that holds communion with the
skies
Has filled his urn where those pure waters
rise,
And once more mingles with us meager
things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are sup-
plied."

— J. R. MILLER, D. D., in S. S. Times.

It is a glorious thing just to be alive. But
ah! how much more glorious it is when we
know that the life in which we rejoice will
go on and not die; that when this house of
clay, beautifully and wonderfully made,
shall have been taken down; when it shall
have become too fragile and weather-beaten
by the storms of earth to hold us any more,
we shall not be cast out to perish, but shall
simply move on into some better and room-
ier house which the Eternal Love that holds
us fast has provided for us. It is sweet and
good to live, but how much sweeter and
better when we know that what we call
death will be merely a letting go of that
which we can no longer hold, a casting off
of that which can no longer serve us, a
going out from that which is but a prison
door, and when everything that is mortal
about us will be swallowed up in the more
abundant life. — DAVID H. GREER, D. D.,
in "From Things to God."

Youth is not merely a lovely phase of the
transient years; it is a pervading quality
of character; a light in itself, and an inspira-
tion to all surrounding lives. It is a peren-
nial freshness at the roots of being; and its
glow of contagious life shines out often most
radiantly beneath gray hairs and a wrinkled
forehead. The tree that has ripened its
fruit through many seasons bursts into a
spring-blossoming just as fresh and fragrant
as that which unfolds from the half-grown
sapling at its side. There are infinite be-
ginnings burgeoning out continually from
what seems to us the end. While we live
in the inspiration of these, wherever and
whatever else we may be, we are young.
How can mortal age or youth disturb the
thoughts of an inhabitant of the kingdom
of heaven, in the presence of Him who is
at once the Child that is born to us and the
Ancient of Days; the Root and the Off-
spring; the Beginning and the End; the
Morning-Star of every soul? — LUCY LAR-
COM, in "As It Is in Heaven."

THE TIE THAT BINDS.

Susan Teall Perry.

UNDER the heading of "Just for Fun,"
which appears from week to week
in a popular periodical, we find this squib:
"We can't tell you, Constant Reader, what
days are unlucky to be married on. Au-
thorities differ; some say 365." The skepti-
cal member of the family, who has passed
beyond the probable, although not the pos-
sible, matrimonial limit, read "the joke,"
as he termed it, aloud and indulged in a
hearty fit of laughter over it and pronounced
it "good."

It might have passed in the mind of the
general reader as a good joke, but to the
more thoughtful it was highly suggestive of
the spirit of the age. Nearly all the light
literature of the present day read by the
average reader savors of unhappy mar-
riages. The heroes and heroines figure as
men and women who have made mistakes
in their selections of partners and find their
true affinities later. Our young people
who read these books get their ideas of
marriage largely from these pernicious sto-
ries, which make marriage anything but a
tie that binds.

It is because of the light manner in which
that tie is held, that there is so much of un-
happiness in the marriage relation, and the
reason we hear so much and so often of pe-
titions to dissolve that relationship. There
is no other more enduring tie than that of
marriage when it is made of love and
founded on the sacred principles which our
Lord intended it to be. There is something
radically wrong in the restlessness of our
married people. Why is it that the envi-
ronment of home life seems to be so easily
weary of? Why is it that there are so
many things to take husbands and wives
away from the peace and quiet of their own
fresides? Is it not a great question whether
club life is not a breaker-up of the old home
life, which husband and wife should hold as
the best and pleasantest of all possessions?
St. Paul in his letter to Titus inculcates the
idea that the wife should be a keeper at
home. But to be a keeper at home the wife
must be a lover of home and make it as at-
tractive as possible for her husband. A
writer has said that the chief instruments

of human reformation and transformation
must be steady and constant.

"You have been married nearly thirty
years," said one friend to another.

"Yes, and I feel so happy to think that in
all that time my husband never tired of me.
There was so much in his outside life to at-
tract him from his home, yet he has always
held that as the dearest spot on earth, and
kept his love for me just as true and pure
as when we were lovers in the long ago."

The husband could have given the same
testimony to the wife's devotion. She nev-
er tired of him. Even after thirty years of
being together, bound by the closest tie, he
never left the wife without a good-by kiss,
and on his return he always met her with a
cheery welcome which made the home-com-
ing such a delight to her. To her he was
the one man of all the world, and to him
she was the one woman. They were united
by a tie that would bind through all the
changing seasons and scenes of life. To be
true to each other and to make each other
happy, had been the high aim of their mar-
ried life.

That person is guilty of a great wrong
who does in any way weaken the marriage
tie that binds two hearts together. It is not
always done by the fascinations of evil-
minded men and women outside; oftentimes
those of our own households, by insinua-
tions or fault-finding, disparage the hus-
band in the eyes of the wife, or the wife in
the eyes of the husband. The daughter
may have married a man in whom the fa-
ther and mother can see no special attrac-
tion, although there is nothing objection-
able in him. But the young married couple
love each other, and woe to any one who in
any way casts a shadow over that love! A
son may bring home a wife, who, if the
mother had chosen for him, would have
been some other maiden; but the love is
true and the aim of the new life to make
each other happy, and why should the
mother weaken that love or make their
lives unhappy because she does not see
wherein that son found his affinity?

It is the duty of every one to help make
the sacred tie of marriage what it should be;
and people who get up this scheme or that
one to induce married people to find their
highest pleasure somewhere else except at
their own fresides and in each other's com-
pany, will do well to consider whether they
are not undermining the peace and happi-
ness of the home life.

After "the old order changeth," and
those who have walked together, bound by
the tie of true love, for years, are separated,
how hard it is for the one who is left to
finish the journey alone! As she journeys
up the heights without that companionship
which had been her greatest joy in life, she
cannot refrain from telling those who are
traveling behind her to clasp hands tighter
and make the tie of marriage one that binds
in a true, pure love. Let us all be careful
that we do not, by word, or pen, or act,
disparage the sacred ordinance of marriage.
Getting married, dear young people, is no
light matter. Love is the greatest thing in
life. In choosing a life companion wisdom
should be asked of the Lord, and the two
who have entered this close union should
ask for His daily guidance and blessing, that
they may be to each other all that He would
wish them to be.

The trials of life will come, sudden cala-
mities, disappointments, "the worse" as
well as "the better," but the love that re-
veals its fidelity and fortitude in the time
of trouble will enable you to carry the bur-
dens together. You will say in the shadowy
days, "Two are better than one," the shar-
ing of the burdens lightens them.

"The way we tread may not be smooth,
Nor always fine the weather;
But stones don't trip, nor storms upset,
When 'two stand firm together.'"

Stockbridge, Mass.

TWO WAYS OF GETTING READY.

THEY were both to be married in the
spring, and were busy "getting
ready" — that is, Helen was very busy. It
wasn't so sure about Connie. She took too
many long walks in the bracing winter sun-
shine, and spent too many precious minutes
in her little gymnasium, as she called the
corner where she kept her clubs and dumb-
bells, to be very busy over her sheets and
the dainty lingerie of a bride-elect. If get-
ting red cheeks and strong, young muscles
was "getting ready," Connie was doing
her best; but in wee stitchings and elaborate
puffs and tucks Helen was way ahead. Day
after day she sat bending over her pretty
work, weaving happy thoughts in and out
with the threads, and adding dainty gar-
ment after dainty garment to the pile in the

mottled yellow chest. That was about all
she allowed herself, when she was free from
her share of the daily housework — a few
delightful minutes down on the floor by
the chest counting over her white treasures
and patting them into prim little piles.
Then away she hurried to her work-basket
or the sewing-machine. Her bright face
grew pale, and her head ached a good deal,
but that couldn't very well be helped, of
course. There must be so many dozen of
this and so many dozen of that ready 'gainst
the time when she and Dick should go to
housekeeping together.

That blessed time was coming very near.
So Helen sat and sewed, and Connie ran
back and forth by her window, and waved a
gay hand to her.

"Whenever in the world does she get in
her sewing?" Helen wondered in amaze-
ment, while she carefully basted in a dainty
puffing, and held it off to be admired. One
day Connie ran in. She was quite out of
breath.

"Oh, but isn't this glorious weather, Hel-
en Porter?" she panted. "I've had the
grandest run! It makes me tingle all over
with good feeling. Oh, isn't that lovely!"

Helen held up the pretty puffing with its
bordering of tiny tucks. "And this floun-
cing goes into the hem," she said. Connie
took the garment into her hands, and
smoothed it with appreciative fingers. She
liked pretty things, and sometimes sighed
little covetous sighs over them — "In her
elbow," she said. But she laughed content-
edly enough when she tossed back the work.

"Yes, it is just lovely, Helen. You do
the most beautiful work! I guess you'd
open your eyes over my things."

"Have you got them all done?"
"Oh, no; but I'm getting on. I sew even-
ings mostly. But as sure as I'm alive —
and I am alive — there isn't a solitary puff
among them!"

Helen opened her eyes, to be sure.

"No tucks or hemstitchings or any-
thing?" she asked, holding her needle in
astounded suspension.

"No, not to speak of," Connie answered,
brightly. "They're as plain as can be, with
now and then just a bit of a ruffle for 'dress
up,' but they're fine, you know, and nice.
I like them. And I couldn't get in my
walks and club practice with all this lovely
'fusedupness' of yours."

She hesitated a little, and her cheeks
grew even rosier when she added: —

"I promised Ben, you know. He thought
I looked pale, and — well, I had to promise.
I'm thankful I did, for I never felt half so
well before. And mother was all on Ben's
side — oh, dear me, yes! She read me quite
a curtain-lecture, and then she took me up-
stairs to look at lots of yellow, old-fash-
ioned things of hers, which she made when
she was going to be married, too. Think
of it — all these years! Some of them she's
made over for me — but there they are, lots
of them. They're beautiful, with such
heaps of work in them — but mother says
they were too fine to wear! So she made
plainer ones, and let those grow yellow and
out of date."

"I should think you'd whiten them out
for yourself," Helen said.

Connie laughed, and stretched out her
long, round arms.

"Mother's a wee bit, and I'm long and
thick and wide! Oh, no; I'm satisfied with
my plain things. Ben would rather have
me well than in fine clothes."

She ran breezily out, as she had run in.
Helen let her work fall to the floor, and sat
with her tired head on her hands, thinking.
— CARRIE H. DONNELLY, in Presbyterian
Banner.

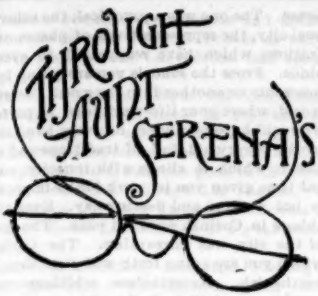
About Women.

— The new editor-in-chief of *Woman*, a
Richmond (Va.) monthly, is Mrs. M. A. Jack-
son, the widow of General Stonewall Jackson.

— *First Mouse*: "Let's go out and scare that
crowd of women. Are you with me?" *Second
Mouse*: "Better be careful. If they happen to
belong to the 'new women' crowd, you may get
smashed." — *Indianapolis Journal*.

— It is now optional with a widow if she
keep her husband's initials or not. It is quite
proper to use them in addressing her, and Mrs.
Grundy is more and more sanctioning it, to dis-
tinguish the widow from the divorced woman.
The latter takes her own initials. — *N. Y. Times*.

— The New York *Tribune* says: "A new-
comer in the ranks of Brooklyn undertakers
is a woman of marked individuality and keen
business intuition, who, it is predicted, is not
likely to permit either popular prejudice or con-
ventionality to interfere with what she elects to
do. Her business was not left to her by any
relative, nor did she stumble into it by accident.
She deliberately chose it, and is probably the only
young unmarried woman in the country pur-
suing that calling. There would be nothing in-
congruous in the spectacle of this young woman
usher a funeral procession up an aisle or
otherwise being associated with the trappings
of woe. The habitual expression of her face is
severe and austere. She is tall, slight, and very
erect. Arrayed in the plain tailor-made suit of
black which she invariably wears, her mascu-
line appearance is striking to a degree. No
puffed sleeves, fluffy hair, veils or superfluous
drapery characterize her attire. Her skirts are
as plain and scant as skirts can be, her hair is
put plainly away under an Alpine hat, and she
always wears the stiff collar, cuffs and formal
tie that distinguish the apparel of a man.
Those familiar with this unique specimen of the
woman-up-to-date assert that she is seldom
seen to smile and is never known to speak to
any one except on business, using few super-
fluous words even then."



THOUGH "lost to sight" for a few months past, Aunt Serena trusts that she is still "to memory dear" in the hearts of her feminine readers. Many things have conspired—among them the gripe—to keep her away from her accustomed corner, and the "spectacles" may have become a bit rusted through disuse; but your friendly faces wear so lenient an expression that I am tempted to rub up the glasses and speak of a few things which have interested me lately.

WHAT a beautiful Memorial Day we had!—such deep blue skies, such yellow sunshine, such a summerlike atmosphere! And how the people poured into the lovely "cities of the dead," usually so quiet and untenanted except by birds and the workmen. The little companies of veterans show sadly-diminished ranks, as with trembling hands they place flags and flowers once again upon the graves of their dead comrades; and one cannot repress the quickened heart-throb and the sudden rush of tears at the pathos of it all. It is indeed well for each of us, in these days of the revival of patriotism, to ponder long and earnestly upon the noble deeds of daring and death enacted thirty years ago for the preservation of our country, and to hold in affectionate honor the surviving "boys in blue," who, year by year, through the extreme feebleness of age, or by war-engendered disabilities, are laying down life's arms and answering the roll-call above.

But more and more, as the war recedes further into the past, and the thinning ranks of the Grand Army of the Republic hold each year fewer and fewer to whom the day brings an intensely real and personal meaning, will the 30th of May be generally used as the day of all days for visiting the cemeteries and carrying flowers to heap upon the last resting-place of our loved ones—child or mother, wife or husband, brother or sister. The cutting of the grass in the family lot, the thinning out of the luxuriant myrtle on the mounds, the planting of a few shrubs or flowering plants, the cleaning of discolorations on marble or granite, are some of the tender ministries rendered by willing hands at the prompting of the sorrowful heart, on this day of precious memories. To beautify the place of sepulture of our dear ones is a loving and sacred duty; and surely no day of the whole year seems more appropriate for this work than Memorial Day.

KINDNESS of heart crops out sometimes in the most unexpected places. The other day, on one of the late afternoon suburban trains, which was crowded as usual, a forlorn-looking little fellow boarded the cars at Roxbury, carrying in one hand a big basket filled with white crockery, and an enormous tin pan in the other. He slipped into a side seat, and was trying, with much clatter, to stow himself and his unwieldy articles into as small compass as possible, when the conductor came through the car. His expression was far from pleasant, and I expected to hear the boy gruffly ordered into the baggage car, but, greatly to my surprise, he said in the pleasantest tone imaginable, "Well, my boy, have you just commenced house-keeping, or are you just breaking up?" and helped to push the heavy basket under the seat. A smile of appreciation lighted the face of those sitting in the vicinity; and when the lad got off at a way station, this kind-hearted conductor lifted the basket down the steps for him as politely as if he were attending some fine lady. I think we all instinctively felt that he was a gentleman in the true sense of the word, and that he must be a kind husband and father. It was a little thing, to which he probably never gave a second thought, but it was the key to that conductor's character, and I never see him now without a feeling of respect.

THE hot vacation days are close by now, and many a Sunday-school teacher is almost discouraged at the prospect, as she wonders what she can do to sustain an interest among her scholars during the summer. One teacher has solved the problem most successfully. She has a class of fourteen boys—youth in their teens, that most difficult of all ages. She is away during the summer, but each Saturday she sends a letter to some member of the class (varying from week to week), in which are enclosed her weekly class-offering, a sheet of paper and a stamped envelope. The boy addressed is to reply to the letter on Monday, telling his teacher how many were present the day before, and what was said and done in the class. In this way she keeps on rapport with her class, and they are bound in honor to be present, if at home. Not once has this faithful teacher failed to receive a prompt return letter! What think you of this admirable plan? You will wonder why you

were not bright enough to think it out for yourself. Try it with your own boys and girls this summer, and pass the thought on.

AUNT SERENA.

SHALL WE FIND THEM AT THE PORTALS?

Will they meet us, cheer and greet us,
Those we loved, who've gone before?
Shall we find them at the portals,
Find our beautiful immortals,
When we reach that radiant shore?

Hearts are broken for some token
That they live and love us yet;
And we ask, "Can those who've left us,
Of love's look and tone bereft us,
Though in heaven, can they forget?"

And we often, as days soften,
And comes out the evening star,
Looking westward, sit and wonder
Whether, when so far asunder,
They still know how dear they are?

Past you portals, our immortals,
Those who walk with Him in white,
Do they 'mid their bliss recall us?
Know they what events befall us?
Will our coming wake delight?

They will meet us, cheer and greet us,
Those we loved, who've gone before;
We shall find them at the portals,
Find our beautiful immortals,
When we reach that radiant shore.

—Selected.

SHUT-INS.

Daisy Rhodes Campbell.

WHEN Mrs. Jennie M. D. Conklin was asked if she founded the Shut-In Society, she replied: "I thought of it; Mrs. Brown did it."

A few sick folk, at Mrs. Conklin's suggestion, began writing letters to each other to relieve the tedious monotony of the sick-room. Mrs. Helen E. Brown seized upon the idea, talked it over with Mrs. Conklin, and in time the result was the present large society scattered all over our land. There are invalid members and associate members. The latter can join the work at any time by placing themselves under the board of directors and obtaining their permission, and by paying the fee of one dollar annually. This entitles them to receive monthly the little paper published by the society—the *Open Window*. They write letters to certain of the invalids—the number optional with the associate.

"Well, and what good does it accomplish? Is it really of use in the world?" asks some impatient friend. "Or is it merely a pretty sentimental fancy?"

The only answer to such a question is facts; and the best way to answer facts is to give incidents from personal knowledge. The experiences of associates vary. These bits of real life are from the one I happen to know best.

In a county poorhouse in a certain State there is an inmate who should never have been allowed to enter its walls. She is a respectable, worthy, Christian woman, a bedridden sufferer. During her long illness relatives have either died or been unable from various causes (principally lack of means) to care for her. She was a few years since brought to the county house. Fortunately, she had furniture sufficient for a room; her only nurse is an epileptic. My Shut-In suffers constantly from a complication of physical ills. She cannot move without help; must be turned face downward to be able to write. She cannot speak (from paralysis), and must write all her communications. While the matron is kind, the surroundings and atmosphere of the place are far from calming to a woman whose nerves are unstrung by long disease and who endures pain and distress every hour. Overhead is noise and confusion; all about her profane and obscene language. Of course delicacies to tempt a poor appetite are utterly lacking.

Fancy what it is—you invalids who with every comfort about you find life a heavy burden. Try and put yourselves for a moment in the place of this pain-racked creature, who must live on whether or no. A friend could not rest until she wrote to several places trying to find some hospital or home where the last years of this invalid could be passed in quiet and comparative comfort; but in vain. Hospitals for incurables are always overcrowded; some required money, others only admitted local applicants. The chief pleasures of this greatly afflicted woman are the rare visits of friends—the infirmary is miles away from the town—and the letters and small remembrances the mail brings to her through the Shut-In Society. One friend sends reading matter; another remembers her birthday; several, perhaps, send little Christmas tokens. Then there are always the letters—something in her uneventful, monotonous life to look forward to; new interests for her mind, to take it from her ever-present aches and pains. Do not say, "Oh, well, her case is better than some others!" Put it to yourself. How would you like to spend a dreary winter, to say nothing of your life, in such a place, even if well?

Another younger woman in a remote farmhouse in New York State lived in poverty and ill-health, bearing both with unusual courage in spite of depressed and lonely hours. The sister whose companionship was her greatest earthly comfort, died. A stranger heard of the case and sent word of her to the *Open Window*, adding: "She longs for something in the mail, and is the most grateful creature in the world."

Several correspondents were the result of this notice, myself among them. Her parents were old and infirm. She tried to sew and earn something in spite of her helplessness and pain. She

could hardly wait for her father to return from town each week to see if he brought her a letter. She wrote that never before had her birthday been remembered, and that she kept looking at her little gifts hardly able to realize that they were indeed hers.

No word came from her for some time, and then her sister wrote that she had gone, had left this limited, burdened existence for—who can say what glorious possibilities?

A third young woman in the West has shown unusual determination. Living in a small village, poor and a great sufferer, she kept busy and earned a small income. She had obtained—perhaps through kind friends—a wheel-chair, and in this peddled her wares—needles, pins, etc. Sometimes she could hardly sit up, but she persevered with great cheerfulness. She grew worse, and finally was obliged to give up and take to her bed. She broke off an engagement most decidedly with an excellent young fellow, on account of her ill-health, in spite of his urgent entreaties to the contrary. Her father obtained a very small salary as postmaster. During the present administration he lost it. As he has heart disease, he can do but little, although he is willing always to try. Mattie, in spite of all kinds of discouragements, tries to sew in order to buy medicines. Her sister, poor, and with a large family, fell ill. The mother had to go to her. Mattie kept the sister's baby most of the time, making almost superhuman efforts to help and exert herself. Her faith in God never falters. With all the Shut-Ins known to me, this woman has had the greatest number of trials, besides her illness. To her the society has been the greatest cheer. She has enjoyed the varied reading matter, gifts and letters, to an unusual degree.

The society is not a charity—almsgiving is not its object. It aims to cheer and brighten those shut in by illness from outside interests and happy, active service, rich and poor, irrespective of creeds. Sick people, when able, write to each other. Those who are well—"associates"—give of their time and love to these their less fortunate sisters, receiving in turn far more than they give. One perhaps enters upon the work—generally entirely by correspondence—as upon a duty, a self-denial. One feels that, with ordinary health and blessings, one owes such a comparatively small portion as the work requires to others and to the Master who performed such wonders in this direction. In a short time the duty is changed as by magic to a positive pleasure. Sometimes a delightful friend is made. Oftener one's own life is broadened and strengthened by contact with those whose opportunities and pleasures are so curtailed. The cheerfulness, the submission, in many amount to heroism. Selfishness and discontent seem monstrous in the light of such lives.

"But the sadness, the depression—how can one bear it?" some one asks. There is no doubt that both elements are in this as in most work of its kind. In time one becomes—as physicians do—not hardened, but capable of controlling one's emotions. It seems hard that such people must be deprived of help and comfort because we cannot endure contact with their suffering, even through the mail! Others say: "After all, it is such a little one can do—such a drop in the bucket." What if every one should say that? How much would be done in the world? When will we learn the lesson that "many a mickle makes a muckle?" Many say: "Oh, I cannot write letters. I wouldn't know what to say." Possibly there is other work better suited to you; but more probably this is just what you need. If letter-writing comes hard to you, you need practice. An invalid does not want essays or moral lectures. She wants the simplest details of your own every-day life. Try it, and see how easy it becomes by practice.

Children and men invalids are also included in this society. There is a small but good circulating library available. Wheel-chairs are donated—often as loving memorials—and lent to those who could not otherwise enjoy them. (Painful stories could be told of those chairs.) The prosperity of the society has, of course, been affected by the "hard times;" but the good work goes on. Many more can, if they will, furnish the annual dollar at least, and give a small portion of their time, and interest, and prayers. *Will they do so?*

Little Folks.

BICYCLE LESSONS.

Rev. Leander S. Keyser.

AND so you have been having a "spin" on your wheel, have you, my boy? I am pleased to see you ride so well. It is fine sport and healthful exercise. If you do not become too much absorbed in it, you will work and study all the better for a swift ride along the streets or out into the country.

But now set your wheel up against this maple, and let us have a friendly talk about riding a bicycle. It is an interesting vehicle, because it has been only a few years since no one supposed that a man could ride on fewer than three wheels at the least. Now a third wheel in a cycle would be as useless as a fifth wheel in a wagon. These handsome "safeties" are quite an improvement on the old-fashioned velocipedes which children used to ride and

which might be called the grandparents of the modern bicycle.

Do you remember the ungainly cycles that were first used, having a high wheel in front and a small one behind, while the rider went soaring away up in the air? Is it not wonderful, my lad, how inventive the mind of man is? Our grandfathers never dreamed of riding on two wheels as so many people do today.

But what I meant to say chiefly was this: Have you ever gone to school to a bicycle? Why do you laugh? Oh! you didn't know that a wheel was a school-teacher? It is, however. Everything is a teacher if we are only in the proper frame of mind for learning. Now tell me, what is the principal secret in learning to ride a bicycle?

Just as I supposed—it is to learn to balance oneself. The beginner sways awkwardly from side to side, and very likely rolls over on the ground, tumbling in the dust. Yes, sometimes even before he can get his feet on the pedals over he topples. Well, don't you see, my boy, that the same is true all through life? The little child cannot walk because he has not learned to keep his balance. After he has learned, he hardly thinks of tumbling over as he runs along with lightsome steps.

But in other things this is also true, as, for instance, in learning to think. So many people cannot think on any subject firmly and clearly because they do not take hold with a strong and steady grasp of the mind, and so they soon lose their poise and are floundering in the dust. The way to learn to ride a wheel is to go at it with a steady purpose which knows no failure, and keep the nerves well under control. In the same way you must master the art of thinking.

My boy, did you ever have any falls before you acquired skill in riding a "safety"? You did? Many a one, you say? What did you do then? Give it up? You didn't? Picked up the fragments, so to speak, and tried again? That was manly, sir. I feel like taking off my hat to a boy with such a stalwart purpose.

But did I not hear you say the other day that you never could understand analysing sentences in your grammar or computing promissory notes in your arithmetic? Come, my boy, you can master any study, if you will use will power, just as you did in learning the art of riding a wheel; and then when you have become familiar with a branch of knowledge, it will be just as easy for you as spinning along on your two-wheeled vehicle.

What would you think if I should tell you that a wheel is a preacher as well as a school-teacher? It is true. Doing right is keeping your balance; doing wrong is losing your balance; not with your body, of course, but with your conscience, your heart. If you do not keep an upright position and keep moving, your wheel wobbles from side to side and then throws you over on the ground. Doing right is keeping morally upright. Don't you like to see a boy spinning along on a cycle when he sits up straight and keeps his front wheel from wobbling? It is an admirable sight. But not more so than to see a boy who is upright and true and brave; who doesn't lose his poise when temptation comes; who doesn't even veer to one side.

Did you say that it is easy for you to ride now? It wasn't at first, though? Then you were nervous and afraid; but now you say you can ride a half day without giving yourself even a thought about falling. I believe it. You have acquired skill and confidence and mastery by practice.

At first when boys and girls try to be Christians, it may be very difficult for them. They have to learn to keep their balance in the new kind of life, to keep praying, to control their tempers, to subdue their tongues, to stay out of bad company, to be gentle and kind even when provoked. These tasks seem so hard that they feel many times as if they could not hold out longer. But they should go to the bicyclist and learn to be wise, for by and by, if they persevere, they will form the habit of right doing, and it will become second nature.

What do you say? You balance yourself, hold the handles steady, tread the pedals, and keep on the lookout for a clear path, all without thinking about doing these things? But it wasn't so at first, my son. No, indeed. While you were trying to do one thing, you forgot to keep doing the rest, and as a consequence there was a boy sprawling on the ground. Just so in learning to live the Christian life. Keep at it until it becomes easy, until you can do all the duties with pleasure, because you do them without constant strain and effort.

So much for a bicycle sermon, my lad! I will close now. Boys do not like sermons that are too long; they grow tired and wish for the benediction. Now, spin around the block, while I time you with my watch.

Dayton, Ohio.

Editorial.

THE COST OF HIGHER EDUCATION.

OF our systems of popular education we may justly boast. The public schools afford rare opportunities to the children of even the very poor, but as we rise in the scale of advantages the chances of the poor in comparison with the rich grow less. Oxford and Cambridge, the most amply endowed institutions in the world, have become the almost exclusive possession of the moneyed aristocracy. When the colleges were young they were accessible to the poor; when endowed with millions on millions, they are taken possession of by the very rich. The more money is given, the less are they to the people; the millionaire's money made them the millionaire's schools. Large endowments mean the exclusion of the poor who need the advantages most. The simple item of enhanced expense excludes the indigent.

In America the colleges and universities are rapidly moving in the same direction. The expenses in the older colleges and universities, like Harvard, Yale and Princeton, have become four or five times what they were fifty years ago. According to President Thwing's *Forum* article, the total expenses of a student for a year in 1830 were, at Harvard \$176, at Yale \$175, and at Dartmouth \$75; while in 1894 at the same institutions they were, respectively, \$480 to \$807, \$607, and \$191. In 1830 the total expenses were for each student at Waterville, Hamilton, Amherst, Brown, and the University of Pennsylvania, from \$84 to \$181; and in 1893 from \$275 to \$335. These totals include tuition and board bills. The increase comes largely from changed social conditions. The college has become more a part of the community, making the charge for respectable living much larger.

The establishment of high schools in our own State gives the indigent student great advantages in the secondary school. There the advantage leaves him. The wealth of the community supports only primary and intermediate education. To keep up the advantages of the needy student, the public money should support the college. The great city should have a university to which the students from the high schools could have free access. In this case the tuition would be free and the students could board at home. An arrangement of this kind would vastly increase the number of students who would obtain a full education and would tend to equalize the advantages of the rich and poor. If the poor man's son could not attain wealth, he could obtain what is better—a rounded and complete education. As the matter stands now, the poor student finds it much harder to make his way through college than did his predecessor of a half-century ago; there is more money than once, but he does not happen to be able to command it to meet the increased bills. The rich man has it.

WHO IS MY BROTHER?

IN these days of practical and aggressive Christian philanthropy there seems to be a growing tendency to narrow more and more the answer to this question. To the charitably inclined, outside of one's own family ties there is but one human being worthy to be classed as a brother, and that is the unfortunate, the poor, the afflicted, the sin-cursed, the man who has no helper. But true and noble as is the impulse to be of soul's kin to such an one, there is something circumscribing and narrowing in a conception of human brotherhood which stops there. The sociologist may teach us a broader lesson. To him every man is a brother, rich and poor, high and low, hapless and fortunate, strong and weak. His message, his mission, his efforts, are directed toward all. He has a gospel and a blessing for men of both high and low degree.

There is too much moral and social aloofness, on the part of Christians, from all save one another and that one class whom suffering makes even lovely in its unloveliness of sin and misery—the unfortunate, the ward of society. Not that sweet charity should withdraw one iota the hem of her gracious mantle; but let the spirit which prompts a man to call a beggar his brother, lead him also to feel kindly toward his social equal, his perhaps uncongenial neighbor, his opponent in politics or any form of opinion—in a word, toward humanity with all its faults and failings and differences of thought and feeling. Who is our brother? Not merely the outcast, the needy, the sick,

the helpless—though God knows these most need our brotherly sympathy and help—but all mankind, with its trials, its needs, its longings, its unuttered appeals. Christ was the brother of all. He gave of His heart's wealth to the rich as well as to the poor. He stooped to heal a beggar; and yet He found so large a place in the heart of a Jewish millionaire that the rich man begged His poor wounded body to lay in his own splendid tomb. Here was the true breadth of love, the true expansion of the idea of brotherhood. Here is the only true Christian ideal of philanthropy, the only full and adequate answer to the question, "Who is my brother?" Love your neighbor, even though he has no scores and is able to pay his bills. Yea, love even your enemy, though he be as good as yourself, and perhaps better! Love men because they are men, God's children, your brothers. Nurture a kindly feeling toward them all—not this one or that one, not this class or that class—but every man and every class of men to whom you can bring anything of comfort, or help, or sympathy, or admonition.

THE POSTPONED CONSTITUTION.

THE last General Conference received the report of a commission appointed in 1888 to consider and define the constitution of the General Conference, and also to prepare paragraphs to take the place of those paragraphs in the Discipline which now regulate the composition and indicate the powers to be exercised by that body. The commission evidently appreciated the purposes of its appointment, and gave attention to the details of the work assigned it, so that its report deserved a better fate than came to it. Many regretted the disposition made of that report, and yet it is hard to see how the General Conference could have given it very mature consideration in the time at its command. The interests involved were too great to be passed upon without the most deliberate study and thorough investigation.

The report was presented in two parts. The first part related to the Discipline as it now is, and was wholly declaratory. It defined what the constitution of the General Conference is. One of its paragraphs was amended and adopted, and then the report was postponed till the next General Conference. The second part of the report—that is, the new constitution prepared by the commission—went with the postponement. The order of the General Conference was that this proposed constitution should be published in the church papers, so that all concerned might have ample time to study its provisions and be prepared for action upon it in 1896. We are now in the last year of the quadrennium, and thought already begins to turn to the work to be done when the next General Conference convenes. There is no hazard in predicting that nothing will come before that body for action having half the importance that necessarily attaches to this report of the constitutional commission. If questions of far-reaching results take precedence as they ought, this postponed report will have the first place in the thought of every delegate, ministerial and lay, who shall be honored with a seat in the next General Conference.

The great reason why the last General Conference was easily induced to postpone the report was, that it had not been previously published, and very few were ready to proceed to final action. The commission had been instructed by the General Conference of 1888 to make its report to the General Conference of 1892, and therefore did not feel at liberty to give the report to the public till after it was made to the General Conference. This was a source of regret to the members of the commission as well as to the delegates who were called to its consideration with the consciousness of inadequate preparation. This embarrassment will not come again. The report has been given to the public, and the church papers will insert it again and again till all shall become familiar with it. The first part of the report is of little value, provided the second part shall be adopted substantially as presented; for its adoption will remove the absurdities and ambiguities which gave rise to the commission and occasioned the declarative part of the report.

A study of the new articles proposed will show that little ambiguity will remain if this new instrument is adopted. The question will never again arise as to what is, or is not, the constitution. This of itself will be a decided gain to the church. It is a weakness in our economy, and always perplexing if not humiliating, to be compelled

to debate over and over again the question as to what is or is not the organic law of the only legislative body of the church. All deprecate these debates. They reveal enough of weakness to alarm others than the most conservative. Something ought to be done to close them forever.

Perhaps nothing more loudly calls for a final settlement of fundamental questions in our economy than the numerous propositions now pending in some form before the church for amendments to the constitution. Some one has said that there is too much "tinkering" going on. This is an expressive word, if it be not elegant. When an instrument of this kind requires much mending, the question naturally comes as to whether a new one is not needed. The one provided by the commission conserves all that is valuable in the old constitution and adds only what experience has suggested as desirable. If adopted, it will not introduce a new economy. It preserves the doctrines, the episcopacy, the itinerancy, and all that is really Methodist, while it effectually removes ambiguities and provides for the permanency and flexibility of every institution that is essential to the growth and development of Methodism in all lands. We write to invite attention to the subject rather than to discuss the special merits of the work of our commission. Some of the articles may be modified to advantage, and will be in all probability; but the church cannot afford to disregard what has been done by this commission, nor to slight the effort projected by the General Conference itself to settle questions vital to the future of Methodism. There is danger that this matter may be put off till some emergency shall arise to recall the interest that existed when the commission was appointed. It is better to anticipate emergencies, and to study and decide foundation principles in the calmness of spirit which is possible only in the absence of heated controversies. On this account we recommend the study of this proposed constitution during the months of the passing year.

BOSTON UNIVERSITY.

Anniversary Week.

THE various exercises appropriate to the closing of the year in Boston University occurred on June 3, 4 and 5, and, as usual, attracted the attention of a wide public in and about Boston. Besides its 1,200 students, the University has already large groups of alumni from the College of Liberal Arts and from the several departmental schools. The past students as well as those of the current year were in attendance in considerable numbers. The closing is getting to be a great occasion for home-coming, and the University is beginning to realize its connection with the whole country through its alumni, who have gone forth into every department of honorable service.

The examinations in the School of Theology were highly satisfactory. There seemed to be no poor student among them; most of them exhibited the qualities of masters. This result was due to the good quality of the students and the rare ability of the instructors. A large majority of the students had graduated from some college and exhibited a brightness and maturity full of promise for their future ministry and for the churches they may be called to serve. Very much is due, also, to the quality of the instruction given. Dean Buell, himself an inspiring teacher, has associated with him Prof. Sheldon, eminent as a teacher and writer of ecclesiastical history; Prof. Mitchell, one of the foremost Hebrew scholars in the whole land, and as capable of teaching as of learning; and Prof. Morris, who, though new to the place, has exhibited the qualities of a born and trained teacher. Prof. Kirby, well skilled in his department, has instructed the pupils in elocution. For the year to come there are to be some changes in the teaching corps. Prof. Sheldon, who during his twenty years of service has made a name for himself in ecclesiastical history, will be transferred to the department of systematic theology; and Prof. Morris, who has eminent qualifications for the place, will take ecclesiastical history and elocution, in which he is a master. President Warren's lectures on Comparative Religions are a very important part of the course. Prof. Rishell, recently elected to the chair of practical theology, will assume his duties next year.

The Baccalaureate Address

was delivered by President Warren at 2 P. M. on Tuesday, June 4, in the Bromfield St. Church. The seniors in Theological, Medical, and Law Schools and College of Liberal Arts occupied reserved seats. After singing a hymn written for the occasion, a responsive service was led by Dean Huntington, and prayer was offered by Prof. George K. Morris, S. T. D. The address of Dr. Warren was based on Acts 18: 1: "From Athens to Corinth." Athens was the home of education, science, ideas, philosophy and art, the resources for the culture of the inner man. There mind took precedence of power, wealth, and mere outward adornment. Corinth was the home of wealth, commerce, luxury and refined sensuality. The people ate, drank, danced and corrupted themselves with the pleasures of

sense. The one was a psychical, the other a sensual city, the representatives of phases of civilizations which have reappeared in every age since. From the schools you are going forth by one route or another into the great Corinth-like world, where your life-work is to be performed. You will have reminders on every hand that the world is very old, full of traditions and sanctities to which it clings with tenacity, and that the time given you to work for its improvement is but a short and fleeting day. Even the best things in Corinth were not pure. The religion of the city was corrupting. The Corinth to which you are going forth will doubtless be less heathenish. Nevertheless, whithersoever the providence of God shall lead you, you will find men of Corinthian principles, men whose supreme life end appears to be buying, selling and getting gain—men whose all-absorbing occupation is eating, drinking and making merry. To such dwarfed and perishing souls it is for you to carry wisdom and healing and purity. Are you yourselves fitted for such a work? Beloved, you are going forth from Athens to live in the Corinth world. Let me charge you that you set not your heart upon it. In your fresh morning visions it will look rich and beautiful beyond description. It will seem as imperishable as the rocky ledges on which old Corinth was built. But gradually you will discover that its history is full of defeats and captures and devastations. In the day that cometh, the day when the sun shall be darkened and the moon be blood, when the heavens shall pass away with a great noise and the elements shall melt with fervid heat—in that day shall the trembling earth overtopple every structure of the Corinthian spirit and consume whatsoever is perishable. In that day when every man's work shall be tried by fire, may it appear that your life work has not been with wood and hay and stubble. May it appear that though you have dwelt and wrought among the Corinthians you have belonged to the city that hath foundations whose builder and maker is God.

The sermon was both attractive and instructive—indeed, one of the best the President has ever given. Full of good suggestions, it was so put as to be remembered by its hearers.

Convocation Day.

At the close of the Baccalaureate address, the four chapters met in Convocation Hall, 12 Somerset Street, and the assembly was opened by President Warren with appropriate remarks. The report upon the nomination of four new trustees, one from each department of the University, showed the choice of the alumni to be, for the Theological School, Rev. William I. Haven; for the Law School, Melvin O. Adams, '74; for the Medical School, Charles H. Thomas, M. D., '88; for the College of Liberal Arts, Miss Alice Stone Blackwell, '81. The President then called for speakers for the various departments. For the Theological School Rev. Frederiek H. Knight spoke of his recent residence in Germany. Before going he had some fears of Higher Criticism, but he returned in full confidence that Germany is able to take care of her own unbelief. The German atmosphere is tonic. Those that be for the truth are more than they that be against it. There are invisible forces ready to battle for the right. For the Medical School Frank C. Richardson spoke hopeful and inspiring words, as did also Mr. Hasleton of '86 for the Law School. Rev. George A. Crawford, D. D., who represented the College of Liberal Arts, was bright and crisp. He reminded his audience that the College of Liberal Arts is the essential part of the University. The degree, as of old, should mean scholarship, actual attainment in knowledge and discipline. He had also a graceful word for the President who had so successfully taken the University through its formative period.

Commencement Exercises.

The closing exercises were held in Music Hall on the 5th at 1:30 P. M. President Warren was in charge. Among the distinguished men on the platform were Gov. Greenhalge and Lieut. Gov. Wolcott. The Hall was packed to the last seat in the upper gallery, and many stood during the exercises. Prayer was offered by Bishop Foster. There were seven orations, one from each department of the University, all of the first order. The opening one, on "Reason and Faith," was by George H. Geyer, of Pomeroy, O., and a candidate for the S. T. B. in the School of Theology. It was a rare production. The speaker pointed out the relations between the two, and showed how they unite in the Christian religion. Whatever system comes claiming our acceptance without the union of these two qualities, is certainly not Christianity.

Then followed Clarence H. Dempsey, of West Fitchburg, a candidate for A. B. in the College of Liberal Arts, who announced for his theme, "Politics and Business." The speaker followed in the line of current political and financial discussion in the country, and was at once conservative and fresh in his statements and reasonings.

The next, Luella Wyman Warren, of this city, a representative also of the College of Liberal Arts, spoke impressively on "Ideas as a Factor in Life." The ideal dominates the world, and this notwithstanding the world disallows the ideal, save in art and a single department of literature. The ideal is what is universally and always true. It is broader than the facts we are able to command. It is the perfect world rising beyond our contracted sphere.

Thomas P. Folley, from the College of Agriculture, handled admirably the question of "Woman Suffrage." He took the affirmative

and found abundance of reasons and authorities for the reform. Phillips Brooks as well as Wendell Phillips and Lucy Stone had spoken for it.

Daniel J. Gallagher, from the Law School, gave "The Lawyer Militant," in a strong and yet witty way. He kept his audience in the utmost good humor, ready to break into applause at every good turn, and the good turns were of constant recurrence through the oration. His delivery gave his fresh thought to the best advantage. He has the elements of a good pleader at the bar.

Charles J. Erickson, from the Theological School, presented "The Motives of the Christian Ministry"—a well-written, clear and forcible production, delivered with animation.

James F. Croed, of South Boston, a member of the Massachusetts House and also of the Law School, delivered an impressive oration on "The Referendum: Its History and Development." The method is not new; it originated in Switzerland two centuries ago, but has in our own century come into greater prominence, especially in other countries. He gave reasons for its adoption in America, and he wished to see Massachusetts take the lead.

At the close of the speaking, the degrees were conferred by the President. Of these there were 221, or 21 more than last year. The College of Liberal Arts furnished 43; the School of Theology 22; the School of Law 43; the School of Medicine 41; Master of Arts 4; Doctor of Philosophy 5. These students, as they passed over the platform to receive their diplomas, made a fine appearance in their Oxford caps and gowns. We seldom see a finer body of students—solid, sensible, smart, and destined in large numbers to make their mark in society. They are from all the New England and Northern States. The post-graduate courses, the School of Arts and Sciences, had nine graduates. The degree of Ph. D. was conferred upon Matthias Sallor Kaufman, A. M., S. T. B., Providence, R. I.; Elias Hall Kendrick, A. B., S. T. B., Newton; Jacob Mahlon Lewis, A. B., S. T. B., Indianapolis, Ind.; William Bond Lindsay, A. B., S. B., Boston; Gerhardt C. Mars, A. B., Evanston, Ill. Miss Amy F. Acton, a graduate of the Law School, and already admitted to the bar, received the degree of LL. B.

The Alumni Reunions.

After the exercises in Music Hall the several schools held their annual reunions, which proved to be occasions of great interest. The theologues dined at the Hotel Bellevue. Rev. Seth C. Carey was chosen president for the ensuing year, with J. B. Kennedy, C. U. Dunning, J. W. Eaton and J. M. Driver for vice-presidents. The toastmaster was Rev. Seth C. Carey, and the toasts responded to were: "Boston University," President W. F. Warren; "School of Theology," Dean Marcus D. Buell; "Our Visitors," Rev. W. T. Perrin; "Itinerating," Rev. J. W. Eaton; "Our Alumni," Rev. E. H. Hughes; "Our Patrons," Rev. J. M. Driver; "The Old Concord Institution," Rev. W. I. Haven.

The Alumni of the Law School dined at Young's Hotel. Many of our notable lawyers were present, among them Charles Theodore Russell, Hon. James S. Williams of Philadelphia, Melvin O. Adams of Boston, and Hon. Ira O. Forbes of South Framingham. Henry J. Jaquith, president of the Hancock National Bank, presided. The Law School has 339 students. Over one thousand have entered the school since its organization.

The doctors dined on East Concord Street. They held no business meeting.

The Trustees' Reception

In the evening was attended by several hundred persons, among them some of our noted ministers and laymen. The trustees were represented by the following reception committee: President William F. Warren, Rev. William N. Brodbeck, D. D., Hon. Chester C. Corbin, Hon. Alden Speare, Mrs. Mary B. Claflin, James F. Almy, Dr. Sarah E. Sherman, Rev. Daniel Steele, S. T. D., Pliny Nickerson, Rev. Willard T. Perrin, and William W. Potter, Richard W. Husted, and Miss Sarah A. Emerson.

On the whole, this may be accounted one of the most brilliant and successful Commencements of this young University.

Personals.

—Rev. J. W. Hamilton, D. D., preaches on Sunday morning at the approaching Chattanooga Convention.

—Rev. Dr. C. W. Smith, editor of the *Pittsburg Advocate*, delivered the annual address at the West Virginia Conference Seminary, June 10.

—Bishop Mallalieu was honored with a public reception at Warren, Pa., recently, while visiting the town to lecture. Leading laymen and ministers participated.

—Rev. W. H. Latimer, pastor of the Brown Memorial Methodist Church, Syracuse, N. Y., will sail for England by steamship "Lucania" on June 15, for a two-months' tour.

—James W. Hutt, for the last twenty years connected with the National Express Company, has been elected general manager of the company. Mr. Hutt had been general superintendent of the company for several years. He is president of the Adirondack stage route and vice-president of the Adirondack Express Company. He has for many years been a prominent official member of the Methodist Episcopal Church at

Slingerlands, N. Y., the pleasant suburb of Albany where he resides.

—The trustees of Drew Theological Seminary at their late session created a new professorship of Biblical Literature and Exegesis of the English Bible, and elected Rev. Charles F. Sitterly, Ph. D., to the professorship.

—Rev. J. W. Lindsay, D. D., has kindly loaned to us a letter written by Bishop George to his father, Rev. J. Lindsay, as presiding elder, bearing date of Oct. 27, 1821. We shall publish the letter in full at an early date.

—Prof. George K. Morris, S. T. D., of the School of Theology of Boston University, with Mrs. Morris, sailed, June 5, from New York on the steamer "Berlin" as members of the Dr. Lunn temperance party, to remain abroad until Aug. 1.

—Among those who have booked with Mr. Graves' party for the Chattanooga Convention are R. S. Douglass, Esq., and wife, of Plymouth. Miss A. Louise Boutwell, of Boston, has also booked, and will go as the special correspondent of ZION'S HERALD.

—Rev. Dr. W. H. DePuy, late assistant editor of the *Christian Advocate*, is so much improved from his recent apoplectic stroke that he is now visiting his oldest brother, M. D. DePuy, at Hammon, N. J., who is a prominent member of the Methodist Episcopal Church.

—Rev. Dr. James C. Morris, of Birmingham, Ala., who was a brave soldier in the Federal army, is the clerical delegate of the Methodist Episcopal Church, South, to the Methodist Episcopal General Conference at Cleveland. His associate is a layman, Hon. E. B. Perkins, of Greenville, Texas.

—Rev. H. W. Norton, presiding elder of Bucksport District, East Maine Conference, writes: "Have just received word from Rev. A. B. Carter, of East Machias, stating that his wife, after a few hours' illness, passed from this to the home beyond, Friday, May 31, at 9.30 P. M. We bespeak the prayers of the church for this afflicted brother."

—Rev. W. T. Robinson and wife, of our work in South America, have been for some months enjoying a much-needed respite with relatives at Ottumwa, Iowa. They expect to return to their chosen field in September, as Mr. Robinson has been assigned to the charge of Porto Alegre, a city of about 50,000, the capital of the southern province of Brazil.

—The *Christian Advocate* announces that Rev. James Bengé and wife, of Iquique, Chile, arrived in New York, per steamer "Finance," May 31. They have been connected with the self-supporting work in Chile for seven years, and have been compelled to leave for a time by the breaking down of Mr. Bengé's health. After visiting a few friends here they will proceed to England for a respite. Mrs. Bengé has been very active in the temperance work in Chile.

—Rev. William Goodfellow, D. D., of Chicago, is responsible for the following interesting fact which he sends to us:—

"When Prof. E. R. Ames (afterwards Bishop) was principal of Lebanon Seminary in 1828-'30, it was deemed desirable to give him license to preach. In the quarterly conference there were present, beside the presiding elder, four white men, and on the vote two were for and two against license. So it was defeated. The conference was adjourned for a few days, and the same parties were there, plus a colored man; the motion for license came up again, and it was discussed warmly, supported by the colored man. On taking the vote there were three, including the colored man, for license, and two opposed, both white. The vote of the men of Africa carried it. The president of McKendree College wrote me that this statement is reliable."

—Rev. Julius Soper, D. D., writing from Sapporo, Japan, under date of May 11, says: "My family is at Carlisle, Pa., and has been for the past four years. I expect to return to the home land, on a year's leave of absence, after our Annual Conference in July next. We have just closed our Hakodate District Conference at this place. The attendance of lay members was not large, owing to distances and expense; but we had a very interesting meeting of three days. The work on this northern island is very encouraging and hopeful. The spiritual condition of the work was never better. Thirty-one adults and fourteen children have been baptized since I left Hakodate, April 5."

—The paragonage of Trinity M. E. Church, Worcester, was the scene of a pleasing ceremony on Wednesday, June 5, when the pastor, Rev. R. F. Holway, assisted by Chaplain W. O. Holway, U. S. N., and Rev. W. D. Bridge, united in marriage his eldest son, Rev. Louis I. Holway, of New Sharon, Me., and Miss Sarah E. Lee, of Salem. The room was tastefully decorated with fragrant flowers. Only relatives of the contracting parties were present, it having been decided to make the occasion as private and unostentatious as possible. The many choice gifts displayed in an adjoining room testified to the high esteem in which the young pastor and his bride are held. They departed to their home in Maine in the afternoon, attended with hearty good wishes for their future happiness.

—The *Northern Christian Advocate* of June 5, contains a very interesting and appreciative editorial sketch, with excellent portraits, of Rev. D. A. Whedon, D. D., of East Greenwich, R. I. Dr. Sawyer says of him: "With his high rank as a scholar, his great strength as a preacher, his wisdom as a legislator in the highest council of the church, and his talent as a writer, our whole denomination is to a great extent ac-

quainted; but it has been the privilege of the writer of this inadequate sketch to know him intimately as a friend for some twenty-five years, and only those who are thus familiar know the wonderful depth and tenderness of his heart, the wealth of his imagination, the resources of his quick wit and genial humor, the intensity of his personal devotion to Christ, his brotherly sympathy, his spiritual purity, his loyal friendship."

—The *Northern* says: "Mrs. Dr. S. L. Baldwin, for many years with her husband in missionary service in China and widely known as a bright speaker and capable writer, began, May 30, a course of four lectures before the students of Folts Mission Institute, Harkimer, N. Y."

—New Orleans University at its last Commencement conferred the degree of D. D. upon Rev. L. W. Munhall, of Philadelphia; Rev. H. C. Pardoe, of Bedford, Pa.; Rev. T. A. Griffin, of Troy, N. Y.; and Rev. E. O. Thayer, of Gardiner, Me.

—Rev. W. R. Clark, D. D., and Mrs. Clark reached the fiftieth anniversary of their marriage, June 9. While Mrs. Clark is in fairly comfortable health, she is not sufficiently strong to be equal to the expression of affectionate appreciation which their many friends would have been glad to have extended to them upon this occasion at their home.

—Prof. Daniel Dorchester, Jr., will deliver an address before the graduating class of the High School at Somersworth, N. H., June 14; also the address before the graduating class of Lynn Classical High School, June 25. Prof. Dorchester will teach five weeks in the Martha's Vineyard Summer Institute. This is the oldest summer school in the United States, and last year had in attendance 700 teachers from thirty-five States.

—Rev. S. B. Halliday, the founder and pastor of the Beecher Memorial Church on Ocean Hill, Brooklyn, has announced to his congregation his early resignation as pastor. Mr. Halliday was 83 years old last week, and it has been his intention to withdraw from all pastoral work on reaching that age. He had long been Mr. Beecher's pastoral helper, and he organized the Ocean Hill Church after Mr. Beecher's death, because not in sympathy with the present pastor of Plymouth Church.

—The *Western* says in its last number: "Philip Phillips, the renowned singer, who has gladdened the hearts of perhaps millions of people in all Christendom, lies fainting upon the shores of life at his home in Delaware, O.; but he is looking wishfully and hopefully to the shores that mark the boundaries of immortality. He is constantly ministered to by Mrs. Phillips, who is ever by his side. A most tender feeling is felt for the sufferer in all Delaware, and no one is more frequently drawn to his sick chamber than Dr. Bashford, the president of the University."

—Dr. Hartzell says in a private letter: "A Boston lady, and one of the teachers of the Freedmen's Aid and Southern Education Society, who could not return to her work during the past year among the colored people of the South, determined to raise \$100 to help inaugurate a new building enterprise for Bennett College, Greensboro, N. C. She taught last year on a very small salary, but because of ill health she could not return for 1894-5. One method of raising the money was to sell a valuable diamond ring which she had had for years. This she cheerfully did and consecrated the money to the work. Such is the spirit of our heroic teachers who know most about the educational work of the Methodist Episcopal Church among the poor of the South."

—Among the Methodist legislators in the recently adjourned General Court might be named W. H. Hutchinson, of Lynn, whose sonorous answers to the roll-call reminded one of the amen corner in the prayer-meeting; S. N. Mayo, of Medford, who was ever in his place and who was on the right side of most questions; George W. Penniman, of Brockton, editor, lecturer, Y. M. C. A. and Sunday-school worker, who always spoke distinctly and well and always had the ear of the House; and C. L. Young, of Springfield, who, an Ohio man by birth and rearing, has made the Bay State his home. Ready of tongue and loud of voice, he has been one of the most frequent and vigorous of the House speakers. At the same time he has become an exceedingly popular member.

Brieflets.

The reader will find a very good copy of the proposed new constitution of the General Conference in the latter part of President Warren's volume on Constitutional Law.

The last issue of the *Central Christian Advocate* is a Colorado Conference number and of special interest to the friends of that Conference. It contains the portraits of Bishops Warren and Foss, Dr. McIntyre, the late Dr. Cray Rev. Drs. B. T. Vincent, D. L. Rader, John Held Shannon, W. C. Madison, Robert A. Carnine, H. L. Beardsley, and ex-Gov. Evans. It is a very interesting issue.

Miss Mabel C. Hartford, of Foochow, China, in a personal letter says: "I am now in Foochow, having closed the women's and girls' school in Ku-Cheng city on account of the continued threats of the Vegetarians. They, encouraged by the war, threatened to kill the magistrate and burn the city. Our city gates were closed three days and every one got fright-

ened. We are hoping now that peace may be declared, as an arbitration is going on. If so, of course the Foochow victory can then spare soldiers for Ku-Cheng and all will be well. I am hoping to return soon to examine the day schools, which have not closed. It has been very hard to close the two boarding schools in the middle of the term, but it seemed the only thing to do. Pray for us that God may speedily cause peace to reign in this dark land!"

ZION'S HERALD may be secured during the month of June for the remainder of the year for \$1.

Dr. Hoss received a most hearty and sincere welcome to Boston. He made a very happy impression as a man of marked ability and of the frankest and most fraternal spirit. Our ministers and laymen vied with each other in expressing their appreciation of his visit. We commend to the prayerful and critical attention of our readers the excellent Baccalaureate sermon of Dr. Hoss on the second and third pages of this issue. The preacher unfolds in choicest phrase the very essence of the Gospel of Christ. Our artist is not responsible for the fact that Dr. Hoss has eliminated his beard, excepting a moustache, since our photograph of him was secured.

Complaints reach us from many of our ministers concerning appeals to the Epworth League chapters for offerings for special causes. We again, and more emphatically if possible, protest against this general effort to exploit the Leagues for impecunious causes. We advise the Leagues to resist these appeals. Many of them are for assistance to help in paying "church debts," when the churches in question are able to meet their own indebtedness. This phase of the matter is well stated by Rev. Walter Wayland on page 10.

The contributions upon page 11 are particularly interesting. In the paper entitled, "Among the Mountains of Kentucky," our correspondent gives an instance of notable heroism in the ministry. The case is entirely worthy, and if any reader shall be moved with the desire to make some expression of appreciation, the editor will gladly serve as the channel of communication if requested.

A telegram from Dr. S. L. Baldwin, received as we go to press, says: "Cablegram from Hykes, Shanghai, today, confirms destruction of property in West China; all missionaries safe."

We are glad to notice that Dr. Mudge's book, "Growth in Holiness," is having an excellent sale, and is receiving warm commendatory notices and endorsements from the church press. We have space for but two quotations. The *Central Christian Advocate* of May 8 says: "We venture the judgment that there are but few positions taken in this book which can be overthrown. The volume will command attention by the keen and penetrating knowledge of the human heart which it reveals, by its psychological analysis, by its manly search for the truth, and by its courageous spirit. We commend the book especially to those who have been perplexed on the doctrine of sanctification as some have proclaimed it. Much light will be found cast on points which other writers have left unilluminated." The *Christian Advocate*, published at Nashville, Tenn., the official organ of the M. E. Church, South, has in its issue of May 30 a long and handsome notice from which we clip the following: "Dr. Mudge has written, we do not hesitate to say, the best book on sanctification that has yet appeared in any branch of the Methodist Church. We shall be greatly surprised if it does not do much toward settling the minds of those who are disturbed in regard to this important subject. The distribution of ten thousand copies of it in every part of our church would be an untold blessing. While it pays strict attention to the accurate and scientific use of words, it is still, in the best sense, a popular work, and can easily be understood by any intelligent man."

The 41st session of the Annual Conference of the African Methodist Episcopal Church has just been held in this city, and it has been altogether the best and most interesting one ever held. Large audiences, including many white people, have attended the sessions, and have shown an interest in the welfare of the colored people—a class here in the North that can be justly praised for many excellences. There are 9 bishops—Drs. Payne, Brown and Ward having died during the last quadrennium—about 175 presiding elders, 5,000 preachers and 600,000 members in the connection. In this Conference there are 40 preachers. Bishop Benjamin T. Tanner presided at the Conference, making a marked impression as a man of ability and spiritual character. He is Bishop of the First Episcopal District, which embraces Pennsylvania, New Jersey, New York and New England. Dr. William B. Derrick, who is secretary of missions, and who made a most excellent address on the subject to a large audience on Friday evening, is one of the able men of the church. He was born in Great Britain, and contemplated entering the Established Church, and later entering the Methodist Episcopal Church, but the sudden and lamented death of his friend, Bishop Gilbert Haven, led him to enter the African Methodist Church. Dr. H. T. Johnson, editor of the *Christian Record*, Rev. F. P. Giles, presiding elder of the Brooklyn District, Rev. L. J. Coppin, of Philadelphia, editor of the *A. M. E. Review*, and Rev. H. C. Ashley, of Camden, N. J., attended the Boston Preachers' Meeting on Monday morning to hear Dr. Hoss discuss the condition of the Negro in the South.

The Sunday School.

SECOND QUARTER. LESSON XII.

Sunday, June 23.

Luke 24: 44-53.

Rev. W. O. Holway, U. S. N.

CHRIST'S PARTING WORDS.

I. Preliminary.

1. Golden Text: *Go ye therefore, and teach all nations.* — Matt. 28: 19.
2. Date: Between April 9 and May 17, A. D. 30.
3. Places: Jerusalem and Bethany.
4. Home Readings: Monday — Luke 24: 44-53. Tuesday — Luke 24: 54-55. Wednesday — Acts 1: 1-11. Thursday — John 14: 1-11. Friday — Acts 1: 29-40. Saturday — Matt. 28: 18-20. Sunday — Eph. 1: 15-23.

II. Introductory.

From the brief glimpses given us of these closing instructions, we discover a peculiarity rarely found in the earlier teachings of our Lord. Their tone is quite unlike that which pervades, for example, the Sermon on the Mount. He no longer attempts to spiritualize the Law. He cannot stop now to conceal the truths He has to utter, beneath the drapery of a parable. His teachings now are intensely practical, and directed to only one purpose — to convince the unbelieving, terrified disciples, to whom the cross had been a stumbling-block, and the tomb an insuperable barrier, that He was indeed the Messiah; that it behooved Him to suffer precisely as He did, and to "rise from the dead the third day." And His method of proof was not supernatural — He did not invoke the aid of miracles — but Scriptural. With "line upon line and precept upon precept" He taught them from the Scriptures, and "opened their understanding" to comprehend the things written concerning Himself. Not that He spent much time with them; His visits were rare and brief; but He seized the opportunities best fitted for His purpose; and then, having convinced them that He was really alive by offering His sacred body for their handling, and by eating and drinking in their presence, He made the Prophets, the Psalms, and the laws of Moses luminous by His exposition. And, as He conversed with them, their prejudices faded away; their hearts melted within them; they began to realize that types, and sacrifices, and obscure predictions all pointed to the cross, and that that hour of seeming ignominy and defeat was the hour of highest victory and of glorious redemption; they began to realize how exalted was their privilege in being the witnesses of His death and resurrection and to feel how lofty was their commission to preach to the world the remission of sins through the potent name of their crucified Lord.

To the very last the disciples secretly cherished the hope of a temporal sovereignty. That hope had been crushed by the death of Christ, but had been revived with His resurrection. Was He not to be a king? Was not His kingdom to extend "from the river to the ends of the earth?" Had He not Himself promised that the apostles should "sit upon thrones, judging the twelve tribes of Israel?" Jesus rebuked their folly. There was to be a kingdom, but not such as they were hoping for. They were to be clothed with might, but not such as they could now comprehend. "Behold," said He, "I send the promise of My Father upon you" — the promise of the Holy Spirit which Isaiah, Ezekiel and Joel had foretold. This promise would descend upon them from on high, and endue them with power — power with God in prayer; power with men in preaching; power over nature to work miracles in behalf of the truth; power over themselves to restrain and keep them, and to strengthen them with might in the inner man. They could not understand it, but they were to wait for it — tarry in Jerusalem till the holy baptism was shed upon them.

From Bethany Jesus went to meet His cross; from Bethany He ascended to receive His crown. The disciples had followed Him out of the city on that fortieth morning after the resurrection, eagerly listening to every word and full of tenderest feeling as the hour of His departure drew near. His earthly work was ended. The foundations of a spiritual and eternal kingdom had been laid in His blood. The priceless legacy of His words and acts would never cease to influence and mold the hearts of men. For one moment He surveys them, and then, as "the Apostle and High Priest of their profession," He lifts His hands in blessing. Even as they look, borne upward and canopied with cloud, His form fades from their sight, and they are left to walk the pathway alone. For a brief space they gaze

upward, and then an angelic vision assures them that Jesus would one day come in the same way that He had gone. They bow in worship, and then, comforted with a hope too big for words, they retrace their steps joyfully to Jerusalem, and daily, in the upper room and also in the temple, with praise and prayer they await the fulfillment of the promise.

III. Expository.

44. These are the (R. V., "my") words — that is, the fulfillment of them. Which I spake. — They had been forgotten, perhaps, as unintelligible; now they are recalled and made plain. Law of Moses, etc. — Our Lord here brings up the three divisions of the Old Testament Scriptures — the Law, the Prophets, and the Psalms — to indicate that He refers to the sacred writings in their unity. The Law comprised the Pentateuch. The Prophets included Joshua, Judges, Kings and the prophetic books, Daniel only excepted. The Psalms represented the third division — the Hagiographa — and contained, together with the Psalms, all the rest of the canon, Daniel, Ezra, Esther and Nehemiah being included in one book, and the Chronicles closing the whole.

Our Lord makes quotations from, or direct reference to, passages in twenty-two out of the thirty-five books in the Old Testament. In Matthew He quotes nearly one hundred passages from nineteen books; in Mark, fifteen passages from thirteen books; in Luke, twenty-five passages from thirteen books; in John, eleven passages from six books (Biblical Museum).

45. Opened he their understanding (R. V., "mind") — "by a direct internal enlargement and enlightening of their spiritual faculties" (Whedon). Says Van Oosterzee: "Not only must the Scriptures be opened for the understanding, but also the understanding and heart for the Scriptures, in order to understand the truth aright." He would have them grounded in the Word and then endued with the Spirit; with these two weapons they would be irresistible. See John 14: 26; 16: 13. "He breathed on them," etc.

46, 47. Said unto them — probably by way of recapitulation. Thus it is written, etc. — Note the changes in R. V., "Thus it is written that the Christ should suffer," etc. "Here, as everywhere," says Schaaf, "suffering and glory are inseparably connected." Repentance and remission of sins. — In Matthew and Mark we have a formal commission to go and teach all nations, baptizing them, etc. Here new elements are introduced — preaching in the name of Jesus; preaching repentance and remission of sins; preaching as witnesses of the events; preaching, first of all, at Jerusalem to the very people who crucified Jesus. In his name. — "There is none other name under heaven given among men whereby we must be saved." Among (R. V., "unto") all nations. — Every nation must have the Gospel. It is not a question of expediency but of obedience, whether Christianity shall be carried to the heathen or not. Beginning at Jerusalem. — The Gospel was to enter upon its triumphant mission within the very walls where its Founder was condemned, and thence radiate to the ends of the earth.

48. Ye are witnesses. — "The word 'witnesses' afterwards meant 'martyrs' (which is, in fact, the Greek word itself); for Christ's witnesses died to support their testimony" (Riddle). The very idea of the apostolic office was to testify as witnesses to the great facts of Christ's life, death and resurrection. Hence said Peter: "We have not followed cunningly-devised fables . . . but were eye-witnesses." In like manner St. John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . declare we unto you."

49. I send (R. V., "send forth") the promise of my father. — See Isa. 44: 3; Ezek. 36: 27; Joel 2: 28-32. John the Baptist had alluded to it (Matt. 3: 11), and Jesus, in His last conversation with the eleven, had expressly promised it (John 14: 16-20; 15: 26, 27; 16: 13, 14). Until ye be endued (R. V., "clothed") with power from on high — the energy of the Holy Ghost gloriously imparted at Pentecost. "Christ's apostles could never have planted His Gospel and set up His kingdom in the world as they did, if they had not been endued with such a power."

Since more appearances of the risen Christ than these here narrated were well known to St. Paul (1 Cor. 15: 4-7), it may be regarded as certain that they were known also to St. Luke. If he here omits them, it must be borne in mind that neither he nor any of the Evangelists profess to furnish a complete narrative (Farrar).

50. He led them out — from Jerusalem. As far as to R. V., "until they were over against" Bethany — not into the town itself; probably over the brow of the Mount of Olives to some point on the eastern slope. "The traditional site of the ascension (now in the possession of the Mohammedans) is on the summit of the mount, in full sight of Jerusalem, and too far from Bethany to satisfy the narrative" (Schaaf). Lifted up his hands — the gesture of blessing. Upon the threshold of the heavenly sanctuary which He is about to enter He pronounces His high-priestly benediction.

He wished, however, to leave them in such a way that they should not think He had simply vanished from them and wait for His present reappearance. He would show them, as far as it could be shown, that He returned from the earth to His Father; that God took Him to Himself as He had taken Elias. They would be able to tell men, when they asked where He now was, that they had seen Him leave the world and pass through the skies to the eternal kingdom, in his human body, to sit down at the right hand of God. The thought, He lives, He is with the

Father, was henceforth to be the stay and joy of His followers in all ages (Geltke).

51. While he blessed them — in the very act. Parted from them — a visible separation; a corporeal, literal ascension, foretold by our Lord Himself, and expressly proclaimed by the apostles after the event. Carried up — thus condescending to that universal and ineradicable feeling in human minds that heaven is somehow above us.

52. They worshiped him — paid Him divine honors. As He opened their understanding they doubtless were led to see His essential deity. With great joy. — Sorrow no longer filled their hearts; courage and faith had replaced despair. Scarcely had the form of their ascending Lord disappeared from sight when two angels, in shining vesture, recalled their uplifted gaze to earth, and assured them of the certainty of His return.

53. Continually in the temple. — They spent their time principally there engaged in religious exercises; but the "upper room" was not neglected, and they were not in the temple when they were gathered "with one accord" in one place, and there came "the mighty rushing wind" and tongues of flame. "Praising and blessing God is work that is never out of season, and nothing better prepares the mind for the receiving of the Holy Ghost than holy joy and praise" (M. Henry). Amen — omitted in R. V.

IV. Inferential.

1. It is as if you saw a locomotive engine upon a railway, and it would not go, and they put up a driver and they said, "Now that driver will just do." They try another and another. One proposes that such and such a wheel shall be altered; but still it will not go. Some one then bursts in among those that are conversing, and says, "No, friends, but the reason why it will not go is because there is no steam; you have no fire; you have no water in the boiler; that's why it will not go. It will go well enough if you but get the steam up." But now people are saying, "This must be altered, and that must be altered." But the church's great want is the Holy Spirit; and until that want be supplied, we may reform and reform, and still be just the same (C. H. Spurgeon).

2. Go and tell the world, first, that Christ suffered, as it was written of Him. Go preach Christ crucified, be not ashamed of His cross, not ashamed of a suffering Jesus. Tell them what He suffered, and why He suffered, and how all the Scriptures of the Old Testament were fulfilled in His sufferings. Tell them that it behooved Him to suffer, that it was necessary to the taking away of the sin of the world, and the deliverance of mankind from death and ruin; nay, it became Him to be perfected through sufferings (Heb. 2: 10). Secondly, That He rose from the dead on the third day, by which not only all the offence of the cross was rolled away, but He was declared to be the Son of God with power, and in this also the Scriptures were fulfilled. See 1 Cor. 15: 3, 4. Go, tell the world how often you saw Him after He rose from the dead, and how intimately you conversed with Him. "Your eyes see" (as Joseph said to his brethren when his discovery of himself to them was as life from the dead) "that it is my mouth that speaketh unto you" (Gen. 45: 12). Go and tell them, then, that He that was dead is alive, and lives forevermore, and has the keys of death and the grave (M. Henry).

CHRISTMAS BOXES FOR CHINA.

Mabel C. Hartford.

LAST year I asked the dear people of New England to send articles for our day-school girls. Many promptly responded, and I have received three splendid boxes, the contents of which came from all over New England.

I most heartily thank each one who contributed. These things will save much money to the society and give great joy to the dear little Chinese girls. I have never seen so many or such beautiful cards as came in one of these boxes. Everything which was sent will be useful except the penholders and pins. I have sold most of the pins to our missionaries and used the money to mount pictures for our school-rooms. It is best to send very small towels, as the Chinese only use them for wash-cloths. The smallest, cheapest kind is best for them. I shall try to sell these large ones and buy small Chinese ones for the girls.

I hope there are many more friends who want to send us things, for we have over four hundred girls to look after at Christmas time, and it takes many things. If you begin to plan at once, you will be in time. If you wait until after next Christmas, you may be too late for the one next year. It takes a long time for a box to be filled and come out, and they only ship from Boston twice a year.

Foochow, China, April 20.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of fuel is cut off the fire burns low. The system gets into a low state, and is liable to severe attacks of disease. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, is promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine. Those who have never used Hood's Sarsaparilla should surely do so this season.

AN EPWORTH LEAGUER'S PROTEST.

Rev. Walter Wayland.

THE circular is at hand. It reads: "Our church is \$500 in debt. If every League would send us one dollar," etc. Those Leagues which may not have received the circular know the rest.

I wish to protest against appealing to our Leagues for money to pay church debts, for this circular is one of many that are bound to arrive, sooner or later. The Leagues of New England are finding opportunities of helpfulness (financial as well as spiritual) right in their own home churches, and usually all they ought to respond to. The Leagues of the presiding elder's district to which I belong raised the past year \$2,484.49, and paid out of that amount, \$1,351.90 for current expenses and improvement of church property. More than one-half was expended upon the home church, leaving less than one-half for legitimate League expenses.

With Conference Home Missionary Societies to help these local churches, I protest against these appeals to the Leagues by every one who has a project or a debt to subserve. The church I serve has a debt of \$2,000 (and not a wealthy member in it; but we shall not appeal to the Leagues to liquidate it. Some Conferences are publishing League directories, but if they are to be used for the circulation of these "appeals," the directories would better be omitted.



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AMONG THE MOUNTAINS OF KENTUCKY.

Louise Dunham Goldsberry.

It was as perfect a morning as ever came out of the dawn. Most of the distance the tracks were close to the river which was shining and rippling and curling in the early sunshine. The hills were green, orchards were in abandon of bloom, and every sense was overfull with the delicious blend of sky and earth and sun-filled atmosphere, as we lay luxuriantly against the velvet cushions and looked miles up river, as the lovely curves unrolled, and watched the hills climb into mountains. At a quarry town the road went to the right — a plunge into the wild, unbound heart of the Kentucky mountains; up-grade, past the merry Kinniconick going outward with clean streams from the forests.

There were delightful drives and climbs, explorations of the wonderful caves and moonlit reveries. Such exquisite night! The little valley was but six miles long and three-quarters of a mile wide, "beautiful for situation." A tiny creek crossed the level and another came down to the first from a pretty path at the very edge of the mountains. All the zigzag fences were niches for white violets, and all the hillsides fair with blossoming trees. Such beautiful nights! As the sun set the martins filled the quiet with their rollicking, tipsy song; presently from under the trestle that spanned the creek rose the iteration of frog-voices. I stood and listened. A low roll of gutturals, smothered in the throat; then louder, tremolo; to me, a very fascination of melodic sound. Then from the woods the whippoorwill's cry came in swift, soft strokes across the moonlight like the repetition of a sorrowful thought. The mountains came close — closer — with the mystery and strange elusiveness of night upon them.

We met them as we ascended the mountain one early morning. The charm of dawn lingered, the sparkle of dew was on the ferns. He was first, leading a horse. Behind him came the young wife; a bunch of dogwood bloom in her hand, the sunshine on her face, and the holy, unseen presence of a third. I felt, intuitively, this is the "little minister." We paused and talked, half-way up the mountain-road. We had come over a hundred miles to find a hero of the "silver-and-gold-have-I-none" type. His face was beardless and thin, with character-lines deep about the mouth. Very poor — the little log-cabin sits at the meeting of the slopes, and daylight shows through the chinks. There are three or four rooms in it, and two families occupy it; the living-room is papered in newspapers and carpet paper. This is where God's fisherman, Rev. Mr. Williams, of Carter, Carter Co., Kentucky, lives; he has seven appointments in and over the mountains. In eight months he had \$40 to live on, with the girl-wife of less than a year. He must borrow a horse if he ride, or else walk the mountain-miles from appointment to appointment. Yet, I thought, "the laborer is worthy of his hire" now as in poorer days. He needs a horse. We — you and I — are our brother's keeper. Some of our ministers — God bless them all! — live luxuriously. I fancy this dear young Timothy has his loves — magazines, for instance, and books and papers. But at \$5 cash per month, how can he feed a brain — in fact, how feed a body? Some one should "lend a hand." Is it I? Or I, good Lord? All the heroic was in the bright, dark eyes. I said, "Brother, you don't go hungry?" A hesitant half-laugh: "Well, not exactly hungry, sister" — and I didn't believe it. In winter, when too damp to live in the cabin, the young couple lived in the photographer's house on the excursion-grounds belonging to the caves. Once an excursion on a Sunday danced in the great pavilion. The "little minister" sent over the word, "We object to dancing." It was to a Jew, him who owned the mountain; and this man, filled with amaze, ordered the dancing to cease; stopped four hundred people in their dance, at the word of this stripling. I call that heroic. Some one asked me, "Is he of the Church South?" No, he is not! But and if he were, are there border-lines in heaven? Cold and hunger and fatigue — are they not inherent to all alike? He is one of them of whom we shall be asked: "And thy brother, what didst thou for him — unto Me?"

The jaunt over the lovely hills became strangely filled with new thought. The beauty was just as sweet to our senses, the voice of the stream just as tender; but the personified heroism had given us wider comprehension of what burden a man may carry as he follows the Master up Calvary; how wearily, print for print, the steps may go in those other Foot-prints that went over the hills taking the tidings of great joy.

Cincinnati, Ohio.

A WEEK IN EISENACH.

Marion B. Knight.

AMONG the most interesting towns of Germany are the so-called "Luther towns," the scenes of Martin Luther's great work in the sixteenth century: Eisenach, his birthplace; Mansfeld, where he lived with his parents in his childhood; Erfurt, whose university he attended and whose monastery he entered in 1505; Wittenberg, the scene of the famous "indulgence" controversy and where much of his later life was spent; and Eisenach, where, as a lad, he lived in the family of Frau Ursula Cotta, and where later he found in the Wartburg a safe refuge from his enemies. In the last town we spent one of the pleasantest weeks of our trip.

Eisenach

Eisenach is an old, old town stretching itself along the river Nesse. At first sight you think it a very small town and a stupid, quiet one; but further investigation will show that it contains some twenty thousand inhabitants, and is a lively business centre. You may well spend several days in the town itself, wandering at will through the narrow streets till their rough paving-stones tell you many a story of the eventful past, visiting at your leisure the Luther house and the home of Bach, and spending a Wednesday or Saturday morning in the busy market-place to see how the German housewife does her marketing, and to get an insight into the character of the German peasant. But the chief point of interest is the Wartburg, and you must not leave the place without seeing the Drachenschlucht and climbing the Drachenstein for the charming view.

Eisenach is one of the prettiest spots in the whole beautiful Thuringian forest. The Höselsberg, a long, irregular mountain, extends from Gotha to Eisenach. Other mountains rise in the south, all wooded with the dark fir and pine or covered with the heath which at the time of our visit was in full bloom, and transformed the hillsides into purple flower-beds. We settled on the Wartburg edge of the town, not far from the market-place, from which a foot-path leads up a very steep hill directly to the Wartburg hill. If you are only a fair pedestrian, and like cold lunches (minus beer), you may "do" the castle and the Drachenschlucht in one day. We will take that foot-path which starts from the foot of the gilded statue of St. George in the market-place and leads us by the old cemetery up the steepest of hills. Take a donkey for this climb, if you like. We prefer to walk. We will rest often on the benches so generously provided, and even with this precaution shall be quite out of breath when we come to the clearing where the Wartburg bursts suddenly on our view. It is worth while to plan to have this your first view of the castle; for thus seen, the gray old "Burg" seems to literally step out of the Middle Ages and stand alone in its grand simplicity on the summit of the impregnable mountain. We have now to climb the rough, rocky hill itself by the winding path through the forest, reflecting all the way on the amount of toil involved in building such a castle in such an inaccessible position.

The Wartburg

was founded in 1070 by Lewis, the Springer, and is famous as the place in which Luther found an asylum during the Reformation. On his return from the Diet of Worms in 1521 Luther was captured by the order of his friend, the Elector of Saxony, conveyed through the forest to this fortress, and there kept in seclusion for nearly a year. Neither friend nor foe knew his whereabouts. The name of Frederick the Wise, Elector of Saxony, is unknown to most people, yet we owe a great deal to this kind friend of Martin Luther, who preserved his life at that critical time. All the time we were wandering about the castle, "telling the towers thereof," the first line of Luther's well-known hymn kept running through our minds: "Eine feste Burg ist unser Gott" — "A fast fortress is our God." It must have been suggested by this fortress. It would be impossible to carry it by storm. Secure in this mountain fastness, the hero waited God's

time for his release. The castle has been restored so as to give a faithful representation of castle life in the twelfth century. The "Sängersaal," where the old singing contests were held, and Luther's room were most interesting to us. The latter is preserved in the state in which it was when Luther sat there in the disguise of a young nobleman, and worked away at his translation of the Bible into German — his greatest gift to the German people. Here he had many a struggle with the enemy of souls, for whatever modern German theologians believe concerning the problem of evil in the world, Luther had no doubt of a personal devil. The ink spot made when he threw his ink-bottle at the tempter is shown you on the wall. A portrait of Luther by Lucas Cranach — a name famous in early German art — hangs on the wall. The armor he wore as "Junker Georg," his rude bed and table, all serve to make a vivid impression on your mind.

The Wartburg is also famous as the scene of the legend of Tannhäuser, of which Wagner has made use in an opera. The legend of St. Elizabeth is illustrated by mural paintings on the Elizabeth corridor. Epworth Leaguers will do well to consult Mrs. Charles' "Chronicles of the Schönberg-Cotta Family" before visiting the Wartburg. The student of history will find much that is suggestive in the "Feasting Hall" and the "Armory."

We will now descend the hill on the back side, passing under the bridge of the castle, and taking the path which leads to Annathal. It is a beautiful walk through the forest. "Junker Georg" must have often traversed these paths. A mile or more through these woods and you come abruptly to the entrance to

The Drachenschlucht,

or "dragon's hollow," an irregular, narrow ravine some three hundred yards long and varying in height from twenty-five to sixty feet. In some of the far-away geological days a great upheaval shook this mountain and it parted in the middle, leaving the sides of the cliff about three feet distant from each other. The rock was conglomerate and therefore well suited to the vegetation growth with which time has covered it. The sides of the ravine are completely clothed with thick green moss which is kept wet by the springs of water constantly issuing from the cliff. Here and there a spring will gush out some twenty feet above your head and come trickling down to join the little brook which runs along the side of the path. At many points the ravine is too narrow to allow two persons to pass each other. On the sides there are shelves and recesses, sometimes forming small caves, also covered with the living green moss, so wet and cool. Somehow we could not make it seem a fit dwelling place for a dragon, but rather a home of the water nymphs. What a fine place for them to play "hide and seek" in, and the baby water nymphs were surely put to sleep on these soft shelves with the frail bluebells nodding above them and singing their lullaby songs. You must come a second time to this, that the impression of grotesqueness received at first may be replaced by the real poetry and beauty of the place.

But now we must climb the hill beyond to Höhe Sonne, from which point you can obtain that beautiful and unique view of the Wartburg. The trees have been so cut away as to form a long tunnel through which the Wartburg is seen standing alone on its distant hill. Photographs of this view are very popular, though to our mind not so beautiful or satisfactory as those from some other points. Here we will follow the main road for some distance and climb the rocky Drachenstein, from which we get a wide view of the neighboring villages and mountains. Substitute a wooden farm-house for the more picturesque peasant's cottage, and you may have a similar view in northern Maine.

Return to the town by the "Landgrafenschlucht," not so striking in effect as the "Drachenschlucht," but a walk full of joys to the artist and by no means lacking in pleasure to the common mind who has learned to love nature. Let us stop to rest on the benches under the great beeches where the path leads into the Marienthal. It is late in the afternoon. The

peasant women are trudging home from market. Here they come, one or two at a time, with their large long baskets strapped on their backs — a strange sight to American eyes! Occasionally one stops and, resting her basket on a bench, slips the straps from her shoulders and steps out of the clumsy wooden shoes for a moment's rest. Some of these women have ten miles to walk. Rising "while it was yet night," they have walked into town laden with their baskets of potatoes, cabbages, apples or other produce, stood several hours in the market selling their wares, and are now on the home stretch. Perhaps you fall to meditating on woman's sphere and kindred American subjects. Better not. The afternoon sun is sending a soft glow over the purple heath of the hills opposite. Drink in the beauty while you may, and leave philosophizing for other days.

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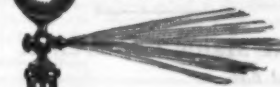
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THE CONFERENCES.

(Continued from Page 5.)

tian life, and on the following Tuesday another was added to the number. A good revival spirit prevails in the church and Sabbath-school. The Ladies' Aid Society has reorganized, with Mrs. H. W. Knight as president.

Kear Falls.—The Epworth League holds its meeting on Tuesday evening, with an attendance of 36. The meetings are growing in interest. The young people pray, and this is a very encouraging habit of the young converts of the place. In finances this church is making an advance, and when the Bible idea of offerings and benevolence is accepted and put in practice, this will become one of our prosperous churches.

Cornish.—This society carried through its church enterprise heroically, and the movement will prove a lasting benefit. The League lectures brought about \$125. Rev. Dr. N. T. Whitaker delivered the Memorial address, and by the commendation given, it was evidently one of his best efforts.

Westbrook.—There is a large attendance upon the Sabbath meetings, and the interest does not abate. Four class-meetings were held the first week in June, with an aggregate attendance of 70, and this was a large advance. A young men's meeting is held on Monday evening, which is one of the most powerful meetings of the church. Four have sought Christ during the month previous. The League has an average attendance of 64, and reported 2 conversions. The estimate for salary is a large advance.

Gorham.—Twenty have been added to the list of probationers, 8 baptized, and quite a number added to the League. The salary was advanced, and the church is prospering. Gorham is coming to the front.

Lewiston District.

Rumford Falls.—Rev. G. B. Hannaford takes up the work here with the enthusiasm of a recruit and the steady energy of an experienced veteran. Already the full amount needed for the completion of the church has been subscribed, pews are ordered, and dedication day is almost in sight. Mr. Hannaford preached the Memorial sermon, May 26, to the G. A. R. Post and an audience of four hundred people.

Rumford and Newry rejoice in the labors of Rev. W. H. Congdon. This circuit, as now constituted, is large, but so also is the preacher in charge. By invitation of the pastor, Rev. J. F. Keith, a former pastor, preached an instructive and acceptable sermon, May 19.

Andover.—At the quarterly meeting, May 26, Rev. G. B. Hannaford preached an excellent sermon to an audience which filled the church. At the close of the sermon the presiding elder administered baptism to 5 persons, converts of a few months. Rev. W. H. Varney and wife have greatly endeared themselves to church and community, who gladly welcome their return for a second year's work.

Upton.—Two years ago, in accordance with the principles of the Interdenominational Commission of Comity, our church yielded this field to the Congregationalists, with the understanding that they would care for it. The following summer a theological student spent his vacation here, preaching twelve or fourteen Sabbaths and doing some pastoral work. On his return to school the church was closed, and, except for an occasional service, remained closed for over twenty months. Monday, May 27, we drove fifteen miles to ascertain what was being done for this people. Rev. Mr. Wattle, a student from Bangor, we found doing excellent, but all too brief, service. Fourteen weeks of ministerial service and then, just as the work gets well under way, suspension. Our circuit system is by no means perfect, but it does usually undertake to provide for the people during the entire year.

Buckfield.—Good congregations greet the new pastor, Rev. F. W. Safford, at Buckfield and East Buckfield. A generous purse of money, the gift of the village people, was presented to Mrs. Badier only a few days after her arrival.

East Maine Conference.

Rockland District.

Belfast.—The Columbian Society of this church gave their pastor, Rev. B. L. Hanscom, a reception Wednesday evening, May 22, at his home. Over seventy-five were present. The rooms were beautifully decorated with ferns, apple-blossoms and other flowers. An entertainment was provided, consisting of a trio by the Misses Lena and Millie Sanborn and Miss Lillian Spinnay, an original poem of welcome by Miss Carrie E. Bird, readings by little Miss Edith Savory, Miss Cleora Haney and Miss Maxwell. Mr. Ellisha H. Haney, in behalf of the society, presented Mr. and Mrs. Hanscom with a beautiful silver service, salt and pepper shakers, sugar tongs and butter knife; and a few well-chosen remarks expressed the society's appreciation of his services as pastor during the past three years and their gladness in welcoming him back for the fourth year. Mr. Hanscom responded to the presentation in a pleasing manner. Rev. J. M. Leighton and Rev. J. P. Tilton expressed their pleasure in welcoming Mr. Hanscom back. Refreshments were then served.

Waldoboro.—Rev. D. B. Phelan has been gladly welcomed for his fourth year. Work opens well. Winslow's Mills is to have preaching every Sunday afternoon. If money conditions permit, quite extensive repairs will be made on the Waldoboro church.

Bremen and West Waldoboro.—Rev. W. A. Meserve has been kindly received, and starts his third year with hope and energy.

North Waldoboro and Orr's Corner.—Rev. A. E. Russell begins his third year with \$100 increase in claim.

Winsor.—Rev. A. R. Fowles begins his first pastorate with indications of success. He is well started in his work.

Clinton.—The parsonage has been painted and papered throughout, and money raised to paint the outside. The Epworth League was kept busy during Conference time. Rev. J. H. Irvine and family are well settled and have been kindly received.

North Vassalboro.—Rev. W. C. Baker's second year opens well. Signs of victory on this charge brighten.

East Vassalboro.—June 1 and 2 a union quarterly meeting was held. People were there from all parts of Vassalboro, and some from China. Dinner and supper were served to all visitors.

E. Wixon, local preacher, F. H. Jones, evangelist, two pastors, and the presiding elder were present to take part in the services. It was a delightful occasion. Rev. N. R. Pearson is in labors abundant.

North Palermo.—To the surprise and joy of the people, Rev. E. S. Burrill returned for the third year.

East Palermo has asked for preaching. The outlook brightens.

Searsport.—A "royal reception" awaited Rev. M. F. Bridgman and wife on their return for the fifth year.

The Ministerial Association meets at East Pittston, June 17-19.

The dedication of the chapel at Chelsea occurs June 19, afternoon and evening.

The re-opening at North Waldoboro takes place June 20, afternoon and evening. Rev. J. O. Knowles, D. D., of Boston East District, will be present to conduct services. All are cordially invited. W. W. O.

Bucksport District.

Brooksville and South Penobscot.—Rev. Geo. Reader takes up the work of the second year on this charge full of hope, and feels confident of victory in the Master's name. This is one of the fields that has sustained heavy losses in the past few years through death and removals, yet those remaining are holding on and doing what they can to advance the cause. We shall expect to hear of victory from this charge.

Orrington Centre and South Orrington.—Since our last visit to this charge there have been 16 baptized—some of the fruits of the revival of last winter. On his return to this charge for the fourth year, Rev. W. A. McGraw meets a hearty reception, and everything indicates that it will be a prosperous year. The friends have not forgotten to cheer the heart of pastor and wife by improving the interior of the parsonage with new paper and paint.

Bangor District.

Houlton.—The new year opens grandly. Several since Conference have sought recovery or pardon, and attendance at all the services is large. The old fashioned class-meeting thrives here. During the months of March and April the average attendance was 75; now, with the increased pressure of business and clerks kept in the stores, the average is still about 60. A few weeks since 78 were present at class, 45 of whom were men. Rev. F. E. White, pastor.

Vermont Conference.

St. Albans District.

Enosburgh Falls.—A memorial service was held at the church, Sunday, May 20, for the late Rev. F. W. Hamblin. Rev. H. A. Spencer, of Montpelier, preached the sermon. Revs. Clark, Anderson, Thatcher, and Nanton attended the funeral. Mrs. E. J. Farnese conducted a patriotic concert in the evening. It was illustrated with stereoscopic views.

Johnson.—Rev. H. Webster preached a very able Memorial sermon at Normal Hall, Sunday, May 26. The G. A. R., W. R. C., and S. of W. attended in a body.

Fairfax.—Union services were held, May 26, the G. A. R. and W. R. C. being present. The church was beautifully decorated with flags and potted plants. Rev. A. B. Blake's discourse was founded on 1 Sam. 25: 23: "How are the mighty fallen!"

Colchester.—Rev. C. P. Taplin, of Essex, preached a Memorial sermon at the Congregational church. A male quartet from Essex Junction furnished music. Rev. G. L. Story had a taste of highway robbery while on his way at night from Colchester to Essex Junction.

Cambridge.—There is no diminution of consciousness in Vermont that the men who died for us in '61 to '65 preserved civil liberty for all mankind. Rev. Mr. Lewis conducted the Memorial services at this place.

Morrisville.—The News and Citizen of May 30, says: "Zion's Herald, which finds its way into a large number of the Methodist homes in Lamotte County, is always an excellent paper; but its issue of the 23d was unusually interesting and patriotic. Its 'Memorial Tributes' in that issue was a fine feature and contained able articles from noted people, among the writers being Chaplain McCabe, Mrs. Mary A. Livermore and Gov. Woodbury."

Richford.—Memorial services were observed, Rev. R. L. Nanton delivering the sermon, Rev. Messrs. Puffer, Scofield and Peabody assisting. The church could not hold the audience. The building was decorated by the G. A. R. with flags and portraits of Lincoln and Grant; also with muskets, swords and drums. In the evening a Memorial Sunday-school concert was held.

St. Albans.—Miss Clara M. Cushman gave a vivid and enthusiastically received "Evening at Peking." She has also recently given addresses at Highgate and St. Albans Bay. Those who heard found it a rare privilege to listen to her thrilling words.

Rev. G. B. Hyde, M. D., and family are packing and preparing to move to Salas, Mexico. He has received an appointment as assistant to Rev. Dr. Salmans, in his growing and successful

medical missionary work. We are glad new and enlarging fields of usefulness open to our young Christians.

W. F. M. S.—The W. F. M. S. convention was held at Underhill, May 25. The rain poured refreshingly during the day, and the consecrated Christian workers were full of enthusiasm and courage. The Conference secretary, Mrs. P. S. Beeman, with her practical, helpful suggestions during the workers' half-hour, and, later, her address upon "Paying Investments," was an inspiration to the workers. Miss Cushman, our returned missionary, with her love for all humanity manifest, was a delight to all. Her account of life in China was thrilling, and the description of the degradation of the people sank deep into all hearts. A paper by Mrs. McDonald, of Swanton, on "What Missions Last!" showed plainly the place missions hold in too many hearts. Miss Julia L. Lawrence had an exceptionally fine paper upon what relation information holds to interest. Mrs. C. S. Nutter's paper on "Our Contingent Fund" was clear and convincing in its statements of the need of such a fund, and the great good already accomplished by it. Miss M. A. Pomeroy gave a most encouraging report in a glance backward and forward. Some of the auxiliaries and bands reported this to be the best year in their history. New organizations at different places are springing up. Mrs. James Jeffords, of Enosburgh Falls, presented an interesting paper on "Bands and Little Light Bearers." She has had special success with the little ones. The convention was full of excellent practical suggestions on many points—for example: "offering" instead of "collection." What is more refreshing than Christian fellowship over and in Christian work? The following officers were elected for the ensuing year: President, Mrs. C. S. Nutter; ex officio corresponding secretary, Miss M. A. Pomeroy; recording secretary, Mrs. L. O. Shurburne; treasurer, Mrs. M. Forsyth, Fairfax.

St. Johnsbury District.

St. Johnsbury.—Pastor Tyrie must have been an exceedingly busy man May 30, for he is reported by the press as having made no less than three Memorial addresses in three different towns on that day. He is also in frequent demand for addresses at Odd Fellow anniversaries, being at Barre for such an occasion the day that this paper is printed. The W. F. M. S. of this society held their annual thank-offering service in the church parlors last week, Tuesday afternoon. Literary exercises and refreshments were served, and nearly 50 were present.

Plainfield.—A full house was in attendance upon a recent W. F. M. S. service on the Sabbath. Vocal solos by the pastor, Mrs. E. J. Colby, and Quincy Perry added to the interest of the occasion. The Ladies' Aid Society recently gave a social tea, and the Epworth League a lawn party.

Cosentary.—At the first quarterly meeting Rev. F. N. Granger preached an apt and able sermon, following which he administered the sacrament, baptized 5, and received 8 into the church. Rev. J. T. M. Stephens is the popular pastor.

Our Deaconess.—Miss Genevieve Gates has been engaged by the Conference Board of Deaconess Work as an evangelist deaconess. Miss Gates was graduated at the New York Deaconess Home where she spent three years in active service, and was ordained a deaconess of the M. E. Church by Bishop Thoburn. She has worked very successfully for several months in our own Conference, and pastors desiring her services will please address the secretary of the Deaconess Board, Mrs. E. C. Elmer, of Lower Cabot.

Island Pond.—The new year began most auspiciously for both pastor and people. Three adults commenced a Christian life at the first communion service. A reception which was both hearty and general was given Rev. and Mrs. G. O. Howe as they came back to assume the work of the fourth year of that pastorate.

Other Receptions.—At the same time the various papers contained pleasing accounts of receptions and greetings given other pastors on the district; also of other facts worthy of note in this column; but the work of putting the Conference Minutes through the press, combined with the time necessary to make adequate preparations for the work of the W. F. M. S. of a new church, followed by a most wearisome official trip to Barre, has made next to impossible the otherwise delightful task of chronicling the progress of work on the district.

Lyndon.—Pastor Johnson made appropriate remarks at the public school celebration of Memorial Day.

Craftsbury.—Rev. W. E. Allen delivered the sermon before the G. A. R. Post on Memorial Sunday.

Barre.—The Epworth League recently spent an enjoyable evening at the parsonage. Pastor Douglas made a feeling address at the cemetery on Memorial Day.

W. F. M. S.—Dr. Christy made a short tour of the district and Conference, speaking in behalf of the work of the W. F. M. S., and especially of India. She is a lady of rare good sense, and packed her addresses full of thought made luminous by personal experience.

W. C. T. U.—It is the custom of four of the leading religious societies of the city of Barre to

unite in a monthly Sunday evening temperance meeting at the Opera House. In this work they co-operate with the local W. C. T. U., which organization frequently furnishes the speaker, as was the case at the last meeting in May, when Mrs. Phoebe Stone Beeman, of Montpelier, gave a comprehensive and forcible address, on "The Giant We Fight," to an audience of upwards of six hundred people.

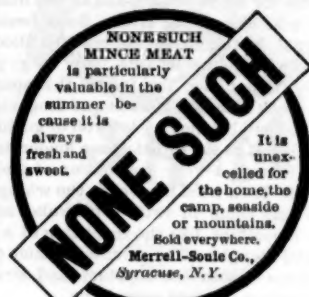
Hardwick.—Pastor Smithers hopes to be able to attend the great International Epworth League Convention at Chattanooga the last of June. Who in this Conference will accompany him?

RETLAW.

New England Conference.

Boston South District.

Roslindale.—The Commencement exercises of Boston University were of unusual interest this year to members of Bethany Church. The pastor, Rev. Charles E. Chandler, a graduate of Ohio Wesleyan University, graduated from the School of Theology of Boston University last Wednesday, taking the degree of S. T. B. Mr. Chandler has done, and done well, the work of the three years' course in two years, and carried on the work of his church. Rev. D. G. Abbott, of Mt. Hope Home, also took the degree of S. T. B. Mr. Abbott has a Bible class among the people. Miss Julia Evans, daughter of Mr. Marshall Evans, herself a graduate of Boston University, took the degree of M. A. in the School of All Sciences. Miss Evans has been preceptress in Drew Ladies' Seminary, Carmel, New York, re-



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Our Book Table.

The Story of Vedic India. By E. A. Ragosin. New York: G. P. Putnam's Sons. Price, \$1.00.

"Vedic India" is the latest instalment in "The Story of the Nations" series, in course of publication by this great New York House. Like its predecessors, this volume is presented in attractive form and affords ample evidence of the author's care and skill. India is a land of dreams, speculations and rhapsodies. The people live in the subjective world; they are hidden within themselves, and hence have little use for chronology or outward history. The author was obliged to find his materials in the Rig-Veda. It is as though an English historian should be obliged to seek his data in Shakespeare and Milton's "Paradise Lost." In spite of this amazing disadvantage, he has contrived to make an extremely readable and illuminative history. It is the history of a single element in the great conglomerate of Indian peoples. But, while a fragment, the Vedic element has been highly influential. The Vedic Indians constitute the left wing of the dominating Aryan stock which went out from its cradle land to conquer the four quarters of the globe. To the west its tribes found an open door, while to the east they were driven, like a wedge, between the earlier races in the Indian peninsula. Without the chance for free movement afforded in the west, the genius of the race was turned in upon itself. It shows how changed conditions modify the fundamental characteristics of a people.

The author has an interesting chapter on the life and characteristics of the Aryan tribes in their prehistoric home in the highlands of Asia. Their territories extended from the Caspian Sea on the west to the rich table-lands of Pamir and the borders of China. Here they abode for unknown centuries, cultivating their fields and tending their flocks and herds. This most remarkable people of all history were large-framed, muscular, with blue eyes, fair complexion, and yellow hair. Though brave in battle, they most delighted in the arts of peace, and conquered the world by the plow and sickle rather than the sword. The only monuments they left are their words, which are today on the tongues of their descendants in every part of the globe. They tell of the original unity and common characteristics of the race. Whether this Turkestan region was its original seat is not certain; but here at least we find it in the gray dawn of history.

From this centre of common life the tribes separated, some moving south of the Caspian into the highlands of Persia, into the valleys of the Tigris and Euphrates, and far on into Asia Minor and Greece, while other columns swept through the gap between the Caspian and the Ural chain into Russia and Western Europe; and a third tribe, or succession of tribes, entered India through the passes in the great mountain chains which separate the two countries. They found the land occupied by two great races, the Kolasians and Dravidians; the former was pressed back into the mountains on the north and the latter swept into the Dekkan. The Vedic wedge was driven through the centre, and in this way the new people came to occupy the vast and rich valley of the Ganges. These Aryans were a fine stock, with compact grain and capable of the high polish of an advanced civilization; and, notwithstanding the crush of nations into the peninsula, they are identified with the history of Indian thought and speech. To the people of the west these Eastern Aryans were lost in the storms and mists of the ages; their cousins in Europe had forgotten them. The story of their identification with the Aryan stock by Sir William Jones, Colebrook, Wilkins and Warren Hastings, forms a chapter of thrilling interest.

The Rig-Veda, the primitive literary monument of the Vedic Indians, was written before their civilization had taken permanent form. Their forms of worship were simple, and society was organized without caste. Society already had the four classes—priests, warriors, laborers (as farmers, craftsmen and merchants), and menials, or slaves. The division obtains among all civilized peoples, but in India the order hardened into castes. The author expounds the early culture and traditions of the people as they advance to a higher civilization and to their permanent place among the races of the Indian Empire. The work is furnished with a map and a list of excellent illustrations. We shall await with interest the issue of the next volume, which is to contain "The Story of Brahmanic India."

The Book of Daniel. By F. W. Farrar, D. D., F. R. S. New York: A. C. Armstrong & Son. Price, \$1.50.

This volume contains another instalment of "The Expositor's Bible," now in course of issue under the editorial supervision of Dr. W. R. Nicoll. In this, as in Canon Farrar's other works, the hand of the master appears. In a lengthy introduction he disposes of the objections of unbelievers and misbelievers and prepares the way for the consideration of the body of this old prophetic book, so often used as a target by rationalistic criticism. The second part contains a running exposition of the historic portion of Daniel; while the third deals in the same way with the prophetic section of the book. The volume not only abounds in current critical learning, but is graced with a style at once clear and forcible, which few writers on any subject are able to command. He defends the unity, integrity and authenticity of the book, while he is at the same time wary and reserved in his exposition of the remarkable

prophecies contained in it. He practically endorses the commentators who find the fulfillment of the predictions in the last vision in Antiochus Epiphanes and his successors rather than in the Roman emperors. As he does not exclude from consideration the supernatural elements, he finds the prophecies not incompatible with the dictates of reason. He expounds the historical and prophetic sections of the book as parts of the divine system contained in the Bible, and not merely as a monograph on an independent subject. A supernatural as well as a natural order runs through the course of history; and the true interpreter cannot take out a single instance and consider it apart.

The Life of the Spirit in the Modern English Poets. By Vida D. Scudder. Boston: Houghton, Mifflin & Company. Price, \$1.75.

In this book we have a survey of the poetry of the new democracy, the new Renaissance, and the scientific research. Wordsworth, Browning and Tennyson are the high priests of song. The poetry of the age has been powerfully affected by the great forces of democracy, science and philosophy. Materialism and doubt have contended for the prize, but the life of the spirit has conquered. Evolution rules the hour, and this means the ceaseless play of material forces. Though the Victorian poets are not dominant in their age, as were Dante, Shakespeare and Spenser, they finally give expression to the spiritual aspects of the universe—the outcome of the life of the spirit. The author has many fine observations and suggestions, reading, as it were, between the lines and bringing to the surface what is really best in the Victorian masters of song. "After long searchings, the witness of the spirit was to the Father and the Son. From pantheism toward Christianity; this is the spiritual pilgrimage of our modern English poets."

The Messiah and the Apostles. By Charles A. Briggs, D. D. New York: Charles Scribner's Sons. Price, \$3.

This volume is one of a series on Biblical theology. "Messianic Prophecy," and "The Messiah of the Gospels," have gone before, to be followed now by the Messiah as delineated by the members of the apostolic band. Like all Prof. Briggs' works, the book, though given in lucid and ringing English, has depth and breadth of learning. He takes us through the Epistles and the Apocalypse, and brings to the surface the great thoughts of the Apostles concerning their Master. Let the students who wish to keep step with the scholarship of our day march by the side of Prof. Briggs. They will have little occasion to be troubled about his orthodoxy in this volume, though he never fails to look New Testament Higher Criticism square in the face when he meets it. In the field here covered he finds little occasion to deal with such matters. The work is concerned with the Master Himself as set forth in the descriptions of those who had walked and talked with Him. The author himself has found comfort and happiness, in these troublous times, in studies which take him aside from the Christ of the theologians, of the creeds, and of the church. The book is the result of many years' study, and expresses the author's matured convictions on the central theme of the Gospel. "It may be regarded," he says, "as a confession of my faith."

Evolution and Effort, and their Relation to Religion and Politics. By Edmond Kelly, M. A. New York: D. Appleton & Company. Price, \$1.50.

With a large number of scientific men evolution is materialistic. The laws of matter regulate everything and every person in the universe. Men, as well as plants and animals, are shaped by their environments. Mind does not control matter, but matter, in all the material realm, controls mind. This view of the case the author disputes, holding that mind and will must be taken into account in the working of evolution among men. In the material realm we need look only for the operation of the laws of matter; but the moment we touch man, we must take knowledge of his individuality and reckon among the evolutionary forces the human will. In working out his theory, the author takes issue with Mr. Kidd, and shows the special relation to this force of religion and the state. The problems of education, poverty and party government are discussed at some length and with great ability.

Make Way for the King. By Rev. Flavius J. Brobst, D. D. Boston: Lee & Shepard. Price, \$1.25.

This volume contains a series of addresses delivered, by request, at the noon hour of week days in Chicago and in Bromfield St. Church, Boston, on the character of Christ and His relations to the individual and to society. They are timely, and were listened to with deep interest by large audiences. The author possesses much graphic power, and in delivering these addresses made use of the imagination and of his wealth of incident. He enthroned Christ as King supreme over both the individual and society. No one can read these addresses without being stirred and helped to better thought and action.

Matter, Force and Spirit: or, Scientific Evidence of a Supreme Intelligence. New York: G. P. Putnam's Sons. Price, \$1.

The author of this volume believes the advance of science has developed fundamental truths which add to the evidence in favor of the Divine existence. The design of this work is to point out briefly some of these truths. Science deals with matter and its properties and affections. In connection with matter is the mysterious something we call force. The materialist claims that matter and force originate life, but here he parts with science which has been unable to find a way from the realm of matter and force to that of life. At the same time science has been obliged to recognize a

non-material power beyond the domain of matter. The Bible and theologians call that power God. Science is constrained to have a religion, which is really a religion of God. That is, science and the Bible, moving along different lines, have really reached common conclusions on the existence of a Divine Being. The Bible reveals Him; science is obliged to assume an immaterial power behind phenomena. Though called by different names the same result is reached in both cases.

The People's Bible: Discourses upon Holy Scripture. By Joseph Parker, D. D. New York: Funk & Wagnalls Company. Price, \$1.50.

This volume is a sort of running commentary on St. Paul's Epistles to the Romans and Galatians, inclusive. Each main topic is taken up in order and expounded in a discourse until the whole field is passed over and every part of it considered. Dr. Parker has an aptitude for Scriptural exposition. He not only grasps the truth contained in the record, he has a happy way of setting it forth to the reader. The preacher, the lay worker, the student, will find suggestions here as to method and manner as well as to matter. This is a volume in a series of twenty-seven which will be completed in the next issue.

Topical Outlines of Bible Themes. By Rev. G. S. Howes, B. A. New York: Fleming H. Revell Company. Price, \$1.50.

The "Topical Outlines" may be regarded as a companion volume with the Concordance. The Concordance gives the words of the Bible, the "Outlines," the subjects. For the Bible student both books are convenient, if not indispensable. The subject is given, and the texts bearing upon it are printed in full and in fair type.

Occasional Addresses and Sermons. By the late Rev. Samuel J. Wilson, D. D., LL. D. With a Memoir by Rev. William H. Jeffers, D. D., LL. D. Edited by Rev. Maurice E. Wilson, D. D., and Rev. Calvin Dill Wilson. New York: Dodd, Mead & Company.

Dr. Wilson was the senior professor in the Western Theological Seminary at Allegheny, Pa., and a leading preacher in the Presbyterian Church. The memoir and accompanying tributes furnish appreciative views of this noble man's life, while the addresses and sermons on important subjects will be appreciated by his wide circle of friends and admirers. In his sermons he is always thoughtful and suggestive. On the most hackneyed subjects he goes aside from the beaten track.

Southern Literature from 1570 to 1895. By Louise Manly. Illustrated. Richmond: R. F. Johnson Publishing Company.

Though brief in compass, this volume contains a comprehensive review of the literary product of the South, with copious extracts and criticisms for the use of schools and general readers. It includes not only the literary class, but all who put forth anything in print. It is a valuable collection, containing a mass of data so arranged as to be easily accessible. The list of writers found in the appendix will prove a convenience to the student.

How the Republic is Governed. By Noah Brooks. New York: Charles Scribner's Sons. Price, 75 cents.

This is a neat, clear and instructive exposition of our American government. It is at once brief and comprehensive. It treats of the forms of the federal and state governments—legislative, executive and judicial—the public lands, patents, pensions, and the coinage of money. The descriptions of the various features of the government are graphic, and, so far as we have been able to observe, carefully made and accurate.

Pictured Truth: A Handbook of Blackboard and Object Lessons. By Rev. Robert P. Y. Pierce. With an Introduction by Rev. Russell H. Conwell, D. D. New York: Fleming H. Revell Company. Price, \$1.25.

To a person who has ideas, and some tact in the use of expression, the blackboard may prove a mighty resource in teaching. With it one is able to speak to the eye as well as to the ear and to convey truth with an impressiveness impossible without such a visible help. Without being exhaustive, this volume abounds in hints, examples and helps. It is a pastor's and Christian worker's manual, to be used in the Sunday-school, or in the missionary and the temperance meeting.

The Essential: an A Monograph on Personal Immortality in the Light of Reason. By Geo. O. Cressy, Ph. D. Boston: George H. Ellis. Price, 75 cents.

This is a very neat discussion of a profound subject. The statements are clear, the line of thought is distinct, and the argument conclusive. There are three ways of reaching a belief in personal immortality—reason, instinct and revelation. Each has its advantages and limitations. The Christian world has most fully relied on the last. Christ brought life and immortality to light by His personal resurrection. Easter is Christendom's favorite argument. But it is not the only argument. Man has instincts and feelings as profound and reliable as reason. He believes many things into which he was never led by reason. These are self-evident truths with roots deeper than the discursive intellect. Man has a moral instinct surer than any type of rationalization. He is born to the conviction of immortality. The author believes, contrary to the rationalistic doubt, that, whatever may be said in favor of the other methods, the conviction of personal immortality may be securely reached by reason. This little book is a defence of the doctrine along this single line. He plants his argument back in the inherent nature of man and travels along the line of the spiritual persistence of the soul. Mind cannot be the production of matter; mind is the true reality; "the moral universe demands an end and realization of its existence," and "this end can be found only in the survival and perfection of that which is greatest, indeed its only true reality, the human spirit."



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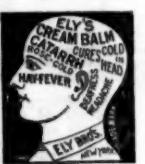
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Obituaries.

Edwards.—Rev. Henry R. Edwards was born March 30, 1827, in the East Riding of Yorkshire at Seaton, Eng., and died at Grand Isle, Vt., Feb. 6, 1895.

At five years of age he came to this country with his parents, William and Martha Edwards, who settled in Vermont. In 1852 he married Miss Emily P. Tillotson of Cambridge, Vt. He buried his wife and a little son three years later. In 1856 he married Miss Asenath B. Witherell. They had six children, four of whom are still living.

At the age of thirty-two Mr. Edwards began to preach. At this time he was connected with the Christian denomination. In 1861 he joined the Methodist Episcopal Church and received a local preacher's license. For several years he acted as a supply in the Troy and Vermont Conferences. For the last three years he preached at Grand Isle and South Hero, Vt.

His death was unexpected. He spent his last Sabbath on earth in preaching Jesus. He was a good man, a faithful preacher, a kind husband, and a devoted father. His end was peace.

L. O. S.

Steel.—Dorcas M. Steel, wife of Leonard M. Steel, died at their home in Orrington, Me., March 2, 1895, in the 47th year of her age. She was the daughter of Simeon and Louisa Wentworth, of Orrington.

Mrs. Steel was a woman of great moral worth, but rather retiring in her manner. One would have to become personally acquainted with her in order to appreciate her.

For some time her health had been failing quite rapidly and she knew that the end was approaching, yet she did not fear. She had a great ambition to do something to help others, thus manifesting the spirit of the Master. The end came suddenly after all—at 11 o'clock she was sitting in her chair, and at 3 she was not, for God had taken her.

In her death Mr. Steel has lost a loving wife and faithful helpmate and his mother an affectionate daughter; the community mourns a good neighbor, the church a faithful member. She was a good woman and a devoted Christian. Her heart was full of charity and her life of kind deeds. Earth is poorer and heaven richer for her departure from this world.

W. A. McGRAW.

Barrett.—Mrs. Susan Andrews Barrett was born in Mount Holly, Vt., Aug. 13, 1818, and died in Washington, D. C., March 11, 1895, in the 77th year of her age.

She was the daughter of Rev. Jerial Andrews. Baptized in infancy, she united with the M. E. Church at a very early age and continued a faithful member until her death. At the age of twenty-three years she married Cushing Barrett, who was converted soon after their marriage and erected the family altar, which ever after was kept up until Mr. Barrett's decease. Of Mrs. Barrett's five daughters two—Jennie in her young womanhood, and Julia, the first wife of Rev. A. B. Enright of the Vermont Conference—died in the triumphs of faith.

Mrs. Barrett's Christian life was one of steadiness and consistency, both in her home and in her church life. She was always interested in the progress of the church and in the great moral issues of the hour. In her younger days she read the *Guide to Holiness*, *Vermont Christian Messenger*, and like publications. Later in life *Zion's Herald*, the *Christian Advocate* and the *Union Signal* she greeted with delight. With such mental and spiritual food, with an abiding faith in Jesus Christ, she could but be cheerful and hopeful in her declining years. A true Christian, a faithful, loving wife and devoted, helpful mother has passed on to her reward.

The three daughters who remain to mourn their loss "rise up and call her blessed." Her sickness was of but eight days' duration. Her testimony was, "I am ready to go."

F. D. HANDY.

Thayer.—Samuel A. Thayer died in Orrington, Me., March 6, 1895, aged 58 years and 6 months.

Mr. Thayer was one of those solid, substantial men whose Christian character was unquestioned and whose piety was deep and fervent. He was interested in all that pertained to the church and her prosperity in the world.

Although for many years afflicted with failing health, the end came suddenly and unexpectedly. A day or two previous to his departure he had a wonderful revelation of God's love, which strengthened him for that moment when he was to put off the earthly house of his tabernacle, and be clothed with that house not made with hands, eternal and in the heavens.

In his death the wife has parted with a kind and affectionate husband, who was the light and joy of her home; a noble son and two daughters mourn the loss of a tender-hearted and loving father. The church misses a brother beloved who was faithful unto death; the community loses a citizen who was honored and highly respected. Through our tears we look up and say, "Thy will be done."

W. A. McGRAW.

Brigham.—Mary Loker Brigham was born Feb. 15, 1809, in East Sudbury, Mass., and died in Newtonville, Mass., March 5, 1895. She leaves two children—John Wesley and Emma Isabel.

Mother Brigham was indeed a "mother in Israel." She was the widow of Rev. Elijah Brigham, who was a Methodist local preacher of great usefulness and wide repute. He was the father of Methodism in both Fitchburg and Worcester, having been the leader of the first Methodist class-meetings held in both cities.

Mrs. Brigham was converted as a girl under the preaching of Rev. Geo. Fairbanks, in Needham. She was married to Mr. Brigham, in Needham, by Rev. Joel Steele. Upon her marriage she became at once actively identified with the Methodists. She was a member successively of the societies in Needham, Fitchburg, North Russell St. and Church St. (Boston), Holliston, and finally of the Methodist society in Newtonville. She seemed to have been warmed through and through with the old Aldersgate fire.

Her long life was one of many trials and afflictions, but she bore them all with Christian fortitude. The death of her son Dexter, who was lost with the United States warship "Albatross" in 1854, was a sad affliction, almost more than she could bear, for it was the first break in the family circle. For years this noble woman of God was known to every one throughout the community in which she lived as "Mother Brigham." To know her was a benediction. Every one seemed to have a part in her prayers. The successive pastors of the Methodist society in Newtonville have felt her to be, because of her peculiarly simple faith and trust in God, one of the strong towers of the church.

She went home triumphantly like a king returning from his wars. Her prayer to be taken home was at last answered. During the winter she contracted a severe cold. This, together with other troubles and the feebleness of old age, soon wasted her strength. After a brief

illness, she bowed her head and entered straight another golden chamber of the King's, larger than this and lovelier. "Blessed are the dead which die in the Lord... Yea, saith the Spirit... and their works do follow them."

FRANKLIN HAMILTON.

Dwight.—Ralph Dwight was born in Thompson, Conn., July 30, 1800, and died in Southbridge, Mass., March 8, 1895.

When Mr. Dwight was quite young his father moved to Dudley, Mass., where he lived until eight years ago, when he with his wife went to live with Mrs. Jacobs, a daughter whose filial devotion made a restful home. He was converted while a student in Wilbraham Academy and joined the church at Webster, Mass. In 1845 he helped to form the Methodist Episcopal Church in Dudley, and was an official member as long as its organization continued. Exceedingly modest in the estimate of his own ability, yet was he positive in his loyalty to conscience and scrupulously faithful in every duty. Patience and trust were beautifully illustrated all through his life.

Dwight.—Sally Sears, the wife of Ralph Dwight, was born in East Dennis, Mass., 1809, and died March 25, 1895.

They were married May 9, 1836. Their married life of nearly fifty-nine years was of rare beauty. One purpose—to please God—filled their hearts and the same hope of immortality brightened their lives. In the support of the church they were generous in their offerings, constant in their attendance and warm and active in their sympathies. Mrs. Dwight had a remarkable gift in melody of voice and for many years was a leading singer in a church noted for good singing. This sweetness of song was hers to the last. Four daughters were born to them, of whom two, Mrs. Baker and Mrs. Jacobs, survive and are blessed in the memory of the cheerful piety and triumphant faith of their parents.

A. R. NICHOLS.

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Semi-centennial and Commencement Exercises.

Wed., June 12. Art reception 2 to 4 p. m. Musical recital, 7.45 p. m.

Thurs., June 13. Ladies' prize declamation, 7.45 p. m.

Fri., June 14. Junior prize orations, 7.45 p. m.

Sat., June 15. Class exercises, 7.45 p. m.

Sun., June 16. Baccalaureate sermon by President William F. Warren, LL. D., Boston University, 10.30 a. m.

Mon., June 17. Annual meeting of the Trustees, 11.30 a. m. Reception by the Literary Societies, 3 p. m. to 5 p. m. Alumni Oration, Bishop John P. Newman, LL. D., 7.45 p. m. Interview after the lecture.

Tues., June 18. Reports of Administrations for fifty years, 9 to 12 a. m., and 1.45 to 4 p. m. Alumni drive, 4.30 to 5.30 p. m. Alumni banquet, 8 p. m.

Wed., June 19. Closing chapel exercises, 10.30 a. m. Commencement exercises, 1.30 p. m. Concert by the Beethoven Club, 7.45 p. m. Reception by the Senior Class after the concert.

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Review of the Week.

Tuesday, June 4.

- Gov. Greenhalge vetoes the Veterans' Preference bill, and the House passes it over his veto by a vote of 173 to 23.
- Lightning strikes a school-house in Lenox, prostrating several pupils.
- The captain general of Madrid assassinated by an infantry officer.
- A few Olneyville mill hands return to work; strikers shout and hiss at workmen.
- The United States Cordage Company (capitalized at \$34,000,000) goes into the hands of receivers.
- Turkey's reply to the powers in the matter of Armenian reform unsatisfactory.
- The Pennsylvania Steel Works advance the wages of their 4,000 employees 10 per cent.
- Charles C. Harrison, of Philadelphia, gives \$500,000 to the University of Pennsylvania in honor of his father.

Wednesday, June 5.

- Death, in Winchester, of Rev. Dr. Henry M. Souder, the eminent missionary.
- The Stamford milkman who caused the typhoid epidemic in that town, arrested on a charge of manslaughter.
- Five more of the "Colima's" passengers saved.
- Major General Howard speaks before the American Missionary Association at Saratoga.
- The \$50,000 in gold stolen from the Carson mint found buried in a woodsbed near the spot.
- Gen. Duchesne calls for fresh troops for Madagascar.
- Chile announces her return to a gold standard.
- The Pope removes from office Archbishop Kenrick of St. Louis, on account of mental impairment, and Bishop Kain succeeds him.

Thursday, June 6.

- Mrs. Betty Green, a rich but eccentric woman living in New York, sued for \$100,000 for defamatory language.
- The petition for injunction against the subway in this city denied.
- Major Gen. Miles, U. S. A., reviews the First Brigade at Framingham.
- The Illinois Silver Convention votes for the free coinage of silver and gold at the ratio of 16 to 1.
- Collapse of the Formosa republic.
- William O'Brien, declared to be a bankrupt, resigns his seat in Parliament.
- The State treasury of New Hampshire robbed of over \$5,000 by unknown thieves.

Friday, June 7.

- Mayor Strong appoints leading New York lawyers as municipal judges.
- Bedouins destroy the cholera hospital at Jeddah.
- Eleven provinces of Ecuador in the hands of the revolutionists.
- Turbulent times in Formosa; native town burned; powder magazine explodes, killing 90 Chinamen.
- Attorney General Olney said to have been appointed Secretary Gresham's successor.
- A bronze monument to Sir John A. Macdonald unveiled in Montreal.
- Ten battalions ordered to Cuba from Spain.

Saturday, June 8.

- Judge Judson Harmon, of Ohio, appointed attorney general of the United States, to succeed Richard Olney, who becomes Secretary of State.
- Russia said to have guaranteed the Chinese loan of \$16,000,000 by Paris bankers.
- The Cuban revolt spreading.
- Gen. Eloy Alfaro, leader of the revolutionists in Ecuador, proclaimed provisional president.
- Floods in western Hungary drown over 100 persons.
- The Consolidated Ice Company capitalized in Maine with \$10,000,000 of stock.
- Official inquiry into the "Colima" disaster begun at San Francisco.
- China officially thanks this country for its good offices in behalf of peace.
- Norway demands equal rights with Sweden.

Monday, June 10.

- Olneyville (R. L.) strikers vote not to return to work.
- All persons connected with foreign missions at Cheng-Tun, China, reported to have been massacred.
- Two Princeton students shot by a Negro; the assailant barely escapes lynching.
- Mobs in Vienna dispersed by the police.
- The Turkish ministry resigns; the powers preparing to enforce their demands for reforms in Armenia.
- Emperor William at Kiel inspecting the preparations for opening the canal.
- A filibustering expedition from this country reported to have landed safely in Cuba.

Nearly every one needs a good tonic at this season. Wood's Sarsaparilla is the one true tonic and blood purifier.

We have received the official souvenir program of the Second International Conference of the Epworth League, to be held at Chattanooga this month. It is neatly bound, with appropriate design on the cover, and contains, beside the program, much historical information, a cut and biographical sketch of each participant on the program, and other essential and interesting matter. It is altogether a most creditable production.

Any person desiring to make the trip to Denver or Salt Lake the present season, may learn something to his advantage by addressing P. care of this office.

The special offer of ZION'S HERALD for seven months, from June 1, 1895 to Jan. 1, 1896, for one dollar, is made with the one purpose of persuading non-subscribers to put the paper to the thorough test of personal examination. The offer will remain good only during the present month.

Have you read the much-talked-of "Beside the Bonnie Brier Bush," by Ian MacLaren? Mr. Charles R. Magee has it for sale in the Methodist bookstore; and we advise our readers to secure a copy. Dodd, Mead & Co. are the publishers.

THE CONFERENCES.

(Continued from Page 12.)

by Miss Metcalf, and a duet by Misses Bucknam and Vance, the secretary. Scripture, prayer and other parts by the League. Pastor Cook writes: "Really, the speaking was excellent; it was a fine meeting and good was done." Rev. W. F. Cook and wife entertained the Wesleyan Club at the parsonage the evening of June 5.

Easthampton.—Rev. J. W. Ferguson and family have recently moved to Easthampton and united with this church and society. Mr. Ferguson is a member of the Canadian Conference, and is father of Rev. John F. Ferguson, president of Nanking University in China, and of Rev. W. Ferguson, of the New York East Conference, lately elected principal at Hackensack, N. J. Rev. F. H. Ellis, besides caring for his own work, has sought out a preaching place five miles from his home, where he goes to minister to a small country congregation each Sabbath afternoon.

Florence.—If financial conditions indicate anything of the standing of a church, surely this one has been making rapid strides. Last year \$100 was given the preacher in addition to the estimate, and this year the advance is \$200 more, making the preacher's salary \$1,000 and house.

Athol.—A good work has been accomplished here. Rev. J. H. Weber was with this church four weeks, and it is said by the older residents that the people of the town were never before so stirred on the subject of religion. The church has been greatly quickened and strengthened, and quite a large number of the unsaved have sought the Lord. Rev. John H. Mansfield, pastor.

Merrick.—The beautiful and commodious parsonage is finished, and the pastor's family is well settled in one of the most complete preacher's homes on the district. The present occupants give Rev. F. H. Ellis full praise for his excellent judgment in planning and his untiring efforts in accomplishing this work, which was well on toward the finish at Conference time. The new pastor and his wife have been busy doing the "last things," and opened the house to friends, former pastors, and Springfield Methodist preachers on Wednesday evening, June 5. A supper was served in the church, and adjournment immediately taken to the house. This was made the occasion of a rousing welcome to Rev. and Mrs. E. S. Best. The reception committee consisted of William Hill, Sullivan Reed, Mrs. Prince and Miss Lizzie McKee. Of former pastors Revs. E. A. Smith and F. H. Ellis were present.

Chicopee.—In the Epworth League course of ten-cent entertainments Rev. C. H. Littlefield was greatly enjoyed, May 31. His subject was, "People We Meet." About thirty of the young people from his former pastorate at Asbury First Church, Springfield, were present by invitation of the local League. Rev. W. R. Newhall, of Wesleyan Academy, spent Sabbath, June 2, with this church. Four members were added to the church by full connection. The new parsonage is being papered, nearly throughout. A Methodist, Mr. Alfred Putnam, of Asbury, is doing the work.

Boston Methodism's Welcome to Dr. Hoss.

LAST Monday was a field day at the Boston Preachers' Meeting. Rev. Dr. E. E. Hoss, editor of the Christian Advocate, Nashville, Tennessee, was the honored guest of the Meeting. Before his appearance on the platform Rev. Dr. Derrieck, missionary secretary of the African M. E. Church, was introduced, and made a rapid, sharpshooting, eloquent and brotherly address, completely taking the audience by storm.

Rev. C. L. Goodell, the president, gracefully introduced the Southern visitor by saying that Mason and Dixon's line had been obliterated, and that the van of battle was now face to face with "the world, the flesh and the devil."

Dr. Hoss at once entered upon his subject:

"The Negro Problem from a Southern Standpoint." With ready wit and graceful allusions, he thanked the brethren for their hospitality and reciprocated all their kindly thought. He said among the things to be taken for granted was, first of all, the fact that the entire South was devoutly glad that slavery was abolished. That all enjoyed the manner of its abolition, he could not truthfully affirm. When the cotton gin was invented, then the interests of the Southern people became tangled up with their conscience, and slavery took deeper hold. There never was a greater delusion than that the colored man will numerically predominate in the South. Late statistics show it to be out of the probabilities. The death-rate among them is in some instances from 75 to 100 per cent. larger than among the whites. The ascendancy of the white race inures to the benefit of the colored people. Further, the colored race is absolutely sure to continue a distinct race. Six out of seven million colored people in the United States are pure Africans. The Southern people are becoming just rather than kind to the Negro. The colored people are increasing their wealth. They now pay taxes on \$250,000,000. They also are making progress in education, thanks chiefly to men of the North, though the Southern people have paid \$50,000,000 for public schools for the blacks. In religion the Negro is religious and strongly Protestant. Roman Catholicism makes almost no advance among them. That they do not always make close connections between religious profession and moral action should not be urged too much against them. Such discrepancies are not uncommon among their white brethren. For mob law Dr. Hoss expressed utter abhorrence. He thought, however, some Northern leaders emphasized too strongly the awful retribution and forgot the unspeakably horrid crimes.

The tone of this remarkable address was sweet-tempered and brotherly. Its vigor, frankness, and brilliancy captivated all hearers.

Dinner and Reception.

At 1 o'clock a large company of ministers and laymen gathered at the United States Hotel to tender a complimentary dinner to Dr. Hoss. After an hour of pleasant sociability at the tables, Rev. C. L. Goodell called the company to order and introduced Bishop Foster. The Bishop heartily welcomed his honored friend. He spoke of the uniform courtesy and hospitality extended to him in all his episcopal visits to the South. Many times, when holding the colored Conferences, the Methodist Church South had opened its best church for the Conference session. He had known Dr. Hoss for many years, and had learned to love him and to appreciate his editorial work very highly. His paper came to his home every Monday morning, and he had been accustomed to read it with great interest and profit.

Dr. Parkhurst, editor of ZION'S HERALD, gave Dr. Hoss generous welcome. He was haunted with the desire that the two great Methodisms should come closer together, and he believed that if the true spirit of Christian fraternity prevailed among the ministry on both sides, federation would first come, and be followed by some form of organic union.

Mr. Everett O. Fisk fittingly represented the New England laymen. He had noted with especial pleasure in his visits to the South the character and work of the Methodist Church South. He had always been received with marked courtesy and generous fellowship. He expected that the two Methodisms would gravitate closer together. He could assure Dr. Hoss that the laymen of our church desired a closer relation. Just how this desire would be achieved he was not prepared to say, but he was confident that such a consummation would be reached at an early day.

Then came Dr. Hoss, who was received with tremendous applause. His address was of the after-dinner type, yet soundly sensible, at times eloquent, and always interesting. Its burden was a closer acquaintance between the great Methodisms which should ripen into friendship. An absolute adjustment must be reached. He expressed the hope that the movement toward federation would be successful, and frankly declared that his kind of federation would be some form of organic union.

As one way of co-operating, he suggested, why not arrange that these two Methodisms shall sing out of one hymn-book? "If your General Conference, the representative of the larger branch, will take action looking to such a result, I am very confident that our church will gladly co-operate." If at any time, or at the present moment, he ever entertained an unfriendly thought towards any member of the Methodist Episcopal Church, he was not aware of it.

This reception was an unqualified success. The arrangements at the hotel were delightfully adequate. Our Southern visitor made friends of all he met by his charming openheartedness and utter sincerity.

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